

JAPJI

The Sikh Morning Prayer

(English version in simple prose)

Translated by
Bhagat Singh



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FOREWORD

In the latest and Modern practical universal message of spirituality to the world contained in Sri Guru Granth Sahib, "Japji" of Guru Nanak has been given prime position. Japji is the very basis of the Sikh philosophy.

An additional importance of this part of the scripture is that amongst the five compositions of Gurbani enjoined for daily recitation and repetition (*Nitnem*) this is the very first. Every Sikh is expected to start his day with a dedicated reminder of this sublime message of Guru Nanak.

While revealing the essence of the Truth – the everlasting Supreme Reality – Japji gives those who recite or sing it with devotion a great fillip in their gradual march on the path of Godhood.

Whereas a very large number of translations of Guru Nanak's Japji are available in different languages of the world, those in English are important in today's strife-torn world because English is understood by practically the largest number of literate people spread over different geographical and political divisions of this planet. Out of the English translations, many are in rhyme and not easily understandable by the beginners or the young ones or even by those who have just started on the

Path. The uniqueness of this translation rendered by Sardars Bhagat Singh and G. P. Singh and published by Hemkunt Press is that it is in simple language and plain English prose. That is one of the reasons for which I commend this treatise to those who want to understand and grasp the elementary meanings of this great revealing message addressed to the entire humanity.

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INTRODUCTION

JAPJI SAHIB

Japji, the morning prayer, is the most important prayer of the Sikhs and it gets the first place in the Sikh Holy Book—*Guru Granth Sahib*. It was compiled by Guru Nanak—the first Prophet of the Sikhs about seven years before his death (b 1469—d 1539.) It has 38 verses. *Japji's* language is a bit involved but as a matter of fact the entire *Guru Granth Sahib* is but an elucidation of *Japji*.

Japji follows the traditional pattern of compositions of the times beginning with an invocation for the blessings of God and ending with thanksgiving on the successful completion of the work.

Japji starts with a description for the nature of God: His Uniqueness, Omnipotence, Immortality, etc., and reaffirms His being both Truth and Reality. It concludes with another statement to the effect that knowledge of God is obtained only through the grace of the Guru. This is the essence of the Sikh faith. These starting lines precede all Sikh prayers asking for God's blessings. The next few lines re-state and re-emphasize the qualities of God—Truth and Reality. Thereafter begins the '*Jap*'.

The quest for truth is stated in the first verse. Since the aim of life is to know God and be united with Him and neither thinking, nor meditation, nor penance or

fasting, nor any other device reveals any secret. How can we tear the veil of illusion that covers our eyes and get to know the truth?

The rest of the verses are an answer to these questions with various diversions from the theme of how to observe the Will of God. Four verses at the end (34-37) indicate the steps by which man progresses to spiritual emancipation. Starting from the earth which is the realm of law, he proceeds to acquire learning in the realm of knowledge. The third state is the realm of beauty, and the fourth is the realm of action. The journey ends in the realm of truth, and merger with God.

The last verse of *Japji* sums up all that is required to achieve perfection : Self-control, patience, knowledge, fear of God and love of God, and earnest prayer.

At the end, the last verse or the 'Salok' is probably a composition of the second Guru Angad. It appears with a slight variation in Guru Angad's hymns in *Majha-Ki-Var*. The *Salok* is recited at the end of most Sikh religious rituals.

This is perhaps the first attempt to literally translate *Japji* into a simple English prose which can be easily understood by every body.

Translation upto verse 26 is by Bhagat Singh and from verse 27 onwards is by G.P. Singh.

GURU GRANTH SAHIB

Guru Granth Sahib, The Holy Book of the Sikhs, was compiled by the fifth Guru, Guru Arjan Dev in the year 1604 A.D. He already had before him the hymns of the four predecessors which were collected and put to writing by the second and the third Sikh Guru. The third Guru had even added some of the writings of the Hindu *Bhaktas* and Muslim *Sufis*. These writings, assembled in two volumes, were lying with Baba Mohan, son of the third Guru, from whom Guru Arjan Dev procured with great difficulty and persuasion. A few writings of the Gurus were also procured from some other sources as well and the whole was put into writing in a single volume, with judicious pruning by Bhai Gurdas, a disciple of the Gurus, under direct supervision of Guru Arjan Dev.

Guru Gobind Singh re-edited it, expurging and amending a few lines and adding hymns of the ninth Guru who was also his father. This whole has come down to us in its original form and purity.

Guru Gobind Singh did not add any of his own compositions in *Guru Granth Sahib*. Most of his own compositions are compiled into a separate volume called *Dasam Granth*. It was compiled by Bhai Mani Singh after Guru Gobind Singh's death. It has over 1400 pages.

Guru Granth Sahib has 1430 pages and it contains 5894 hymns in all. Guru Nanak has 976 hymns to his credit, Guru Angad 61, Guru Amar Das 907,

Guru Ram Das 679, Guru Arjan Dev 2216, Guru Tegh Bahadur 118 and other Hindu *Bhaktas* and Muslim *Sufis* 937 hymns. Most of these *Bhaktas* or *Sufis* belonged to the lower classes of society. Kabir for instance was a weaver, Ravidas a shoemaker, Sain a barber, Nam Dev a washerman.

The language of *Guru Granth Sahib* is in simple colloquial Punjabi with a mixture of dialects of Hindi as well as current vocabulary of Persian and Arabic. It is in poetic form and is written in Gurmukhi script. It is arranged not subjectwise but according to the musical measure in which a hymn is supposed to be sung.

Guru Gobind Singh conferred permanent Guruship on *Granth Sahib* on 4 October 1708 and ordained that after him *Granth Sahib* will be the Guru of the Sikhs for ever as the living embodiment of Divine light to be called *Guru Granth Sahib*.

THE SIKH RELIGION

Guru Nanak (1469- 1539 A.D.) was the founder and the first Prophet of the Sikh faith. He was succeeded by a chain of nine Gurus. The tenth Prophet—Guru Gobind Singh (1666- 1708 A.D.)—transformed the Sikhs on 13 April 1699 A.D. into *Khalsa* which means the pure. This was done by administering *amrit* (baptism) and he gave all males the last name as *Singh* which means lion and all females as *Kaur* which means princess. He gave them the

special form by enjoining on them not to cut their hair and created a classless and casteless society:

'Maanas ki jaat sabe ekai pehchanbo'

(*Akal ustat*)

(The humanity is equal creation and
none is either high or low)

As ordained by Guru Gobind Singh, after him Guruship vests in the holy book of the Sikhs—Guru Granth Sahib—and the Sikhs are supposed to follow the writings and teachings as enshrined in Guru Granth Sahib which is the living embodiment of the Guru.

The tenth master is reported to have recited the following hymn:

*'Agya bhai Akal ki, tabai chalaeo Panth,
Sabh Sikhan ko hukam hai,
Guru maneo Granth.'*

(Command came from the timeless and the Khalsa Panth was established. All Sikhs are commanded to recognize the Granth as the Guru).

In Sikh religion the word 'Guru' does not denote a teacher, or an expert or a guide in human body. When God manifested his attributes in person, that person was called 'Guru Nanak'.

'Jot roop har aap gur Nanak Kahayo'

(Sawayas Bhattan. GGS: Page 1408)

'God, the embodiment of light, has caused himself to be called Guru Nanak'.

(One man offers and another pours wine-intoxicant – in his cup. By drinking which intellect departs, madness enters the brain. Man distinguishes not between mine and thine and is disliked by his Master.

By drinking which the Lord is forgotton and the mortal receives punishment at His court. As far as it lies in your power, you should not drink the false wine.

Nanak says if the Lord's Grace be on you, you are blessed by the true wine.

Such a person will be imbued in Lord's love and will obtain a place in His presence).

In Adi Granth pp. 1136, (Bhairo Mohalla 5)

*Varat na raho na mah ramdana.
Tis sevi jo rakhai nidana.
Ek Gusain Alah mera.
Hindu Turk duhan nebera. 1 . Rahau
Haj kaabe jao na teerath pooja.
Eko sevi avar na dooja . 2.
Pooja karo nivaj gujaro
Ek Nirankar ridai namaskaro. 3.
Na hum Hindu na Musalman.
Allah Ram ke pind paran. 4.
Keh Kabeer ih keea vakhana
Gur peer mil khud khasam pachhana. 5.*

(I practise not fasting nor observe the Muslim month of Ramzan.

I serve Him only, who will save me in the end.
The only one Lord of the world is my God.
He administers justice to both Hindus & Muslims.

I go not on pilgrimage to Mecca nor I go to worship at the Hindu holy places of pilgrimages.
I serve only the one Lord and not any other.
I perform not Hindu worship nor I offer Muslim prayer.

I think of only one formless Lord in my mind and make obeisance to Him.

I am neither a Hindu nor a Muslim.

My body and soul belong to Him, who is called God of Muslims & Lord of Hindus.

Says Kabir, I speak this truth that meeting with the Guru I have realized my Lord).

The Sikh way of greeting is “*Sat Sri Akal*” meaning “Truth is God” or “*Waheguru ji ka Khalsa, Waheguru ji ki Fateh*” meaning “Hail Khalsa of the wonderful Lord, who is always victorious as victory is of the Lord.”

New Delhi

13 April, 1986

G.P. Singh

ਜਪੁਜੀ

ੴ
ਸਤਿਨਾਮ
ਕਰਤਾ ਪੁਰਖ
ਨਿਰਭਉ
ਨਿਰਵੈਰ
ਅਕਾਲ ਮੂਰਤਿ
ਅਜੂਨੀ ਸੈਭੰ
ਗੁਰ ਪ੍ਰਸਾਦਿ ॥

JAPJI

Ik Onkaar
Satnaam
Karta purakh
Nirbhau
Nirvair
Akaal murat
Ajuni saibhang
Gur prasaad

॥ ਜਪੁ ॥
ਆਦਿ ਸਚੁ ॥
ਜੁਗਾਦਿ ਸਚੁ ॥
ਹੈ ਭੀ ਸਚੁ
ਨਾਨਕ ਹੋਸੀ ਭੀ
ਸਚੁ ॥ ੧ ॥

Jap
Aad sach
Jugaad sach
Hai bhi sach
Nanak hosi bhi
sach : 1 :

JAP JI **(The Morning Prayer)**

There is one God
His name is Truth
He is the Creator
He is without fear
He is without hate
Immortal is His form
He is not born or die to be born again
By the Guru's grace, He is obtained.

Recite

He was true before time began and
He was the Truth when time began.
True He is even now and
True He shall be hereafter.

ਸੋਚੈ ਸੋਚਿ ਨ ਹੋਵਈ
 ਜੇ ਸੋਚੀ ਲਖ
 ਵਾਰ ॥
 ਚੁਪੈ ਚੁਪ ਨ ਹੋਵਈ
 ਜੇ ਲਾਇ ਰਹਾ ਲਿਵ
 ਤਾਰ ॥
 ਭੁਖਿਆ ਭੁਖ ਨ
 ਉਤਰੀ ਜੇ ਬੰਨਾ ਪੁਰੀਆ
 ਭਾਰ ॥
 ਸਹਸ ਸਿਆਣਪਾ ਲਖ ਹੋਹਿ
 ਤ ਇਕ ਨ ਚਲੈ ਨਾਲਿ ॥
 ਕਿਵ ਸਚਿਆਰਾ ਹੋਈਐ
 ਕਿਵ ਕੂੜੈ ਤੁਟੈ ਪਾਲਿ ॥
 ਹੁਕਮਿ ਰਜਾਈ ਚਲਣਾ
 ਨਾਨਕ ਲਿਖਿਆ
 ਨਾਲਿ ॥ ੧ ॥

*Sochai soch na hovaee je
 sochi lakh
 vaar.*
*Chupai chup na hovaee
 je laai raha liv
 taar.*
*Bhukhiaa bhukh na
 utri je banna puria
 bhaar.*
*Sahas sianpa lakh
 hohe ta ik na chalai
 naal.*
*Kiv sachiaara hoiai
 kiv koorai tutai paal.*
*Hukam rajaai chalna
 Nanak likhia
 naal. : 1 :*

By thinking alone one cannot know Him
though one may think a hundred
thousand times.

One cannot know Him and obtain peace
of mind by keeping silent and remain-
ing absorbed in Him.

The hunger for knowing Him can neither be
appeased by remaining hungry, nor by
accumulating all the good things of life.

No, by none of these, nor by a hundred
thousand other devices can God be
reached.

How then shall the truth be known and
how the veil of false illusion torn?

Only by obeying, O Nanak ! the will of the
Lord.

2

ਹੁਕਮੀ ਹੋਵਨਿ ਆਕਾਰ	<i>Hukmi hovan akaar</i>
ਹੁਕਮੁ ਨ ਕਹਿਆ ਜਾਈ ॥	<i>hukam na kahia jaaee.</i>
ਹੁਕਮੀ ਹੋਵਨਿ ਜੀਅ ਹੁਕਮਿ	<i>Hukmi hovan jia hukam</i>
ਮਿਲਾਇ ਵਡਿਆਈ ॥	<i>milai vadiaai.</i>
ਹੁਕਮੀ ਉਤਮੁ ਨੀਚੁ ਹੁਕਮਿ ਲਿਖਿ ਦੁਖ ਸੁਖ ਪਾਈਅਹਿ ॥	<i>Hukmi uttam neech hukum likh dukh sukh paaiah.</i>
ਇਕਨਾ ਹੁਕਮੀ ਬਖਸੀਸ ਇਕਿ ਹੁਕਮੀ ਸਦਾ ਭਵਾਈਅਹਿ ॥	<i>Ikna hukmi bakhsees ik hukmi sada bhavaaiah.</i>
ਹੁਕਮੈ ਅੰਦਰਿ ਸਭੁ ਕੋ ਬਾਹਰਿ ਹੁਕਮ ਨ ਕੋਇ॥	<i>Hukmai andar sabko baahar hukam na koe.</i>
ਨਾਨਕ ਹੁਕਮੈ ਜੇ ਬੁਝੈ ਤ ਹਉਮੈ ਕਹੈ ਨ ਕੋਇ ॥੨॥	<i>Nanak hukmai je bujhai ta haumai kahai na koe : 2 :</i>

2

By His will and grace all forms are created
but His will we do not know.

By His will are all beings infused with life
and by His will some achieve greatness
By His will some are made high and some
low and by His will some get pleasure,
some get pain.

By His will some are saved, others doomed
to die, reborn and die again.

All are subject to His will, no one is
exempt from it.

O Nanak ! he who knows His will has no
ego or pride.

3

गावै के ताणु होवै
किसै ताणु ॥
गावै के दाति जाहै
नीमाणु ॥
गावै के गुण
वडिआएटीआ चार ॥
गावै के विदिआ
विखमु वीचारु ॥
गावै के साजि करे
उनु खेह ॥
गावै के जीअ लै फिरि
देह ॥
गावै के जापै दिसै
दुरि ॥
गावै के वेखै
हादरा हदुरि ॥

*Gaavai ko taan hovai
kisai taan.*
*Gaavai ko daat jaane
neesaan.*
*Gaavai ko gunn
vadiaaia chaar.*
*Gaavai ko vidia
vikham veechaar.*
*Gaavai ko saaj kare
tan kheh.*
*Gaavai ko jia lai phir
deh.*
*Gaavai ko jaapai disai
door.*
*Gaavai ko vekhai
haadra hadur.*

.....Contd.

3

Who has the power to sing of His might and
who has the power to sing of His bounty?
Who can know His signs?

Who can sing of His virtue, greatness and
deeds?

Who can sing of His wisdom which is
difficult to understand?

How to praise Him, who creates life and
then destroys it?

And having destroyed life creates it again.

Who has the power to praise Him who
appears to be far?

And yet is ever present and near.

.....*Contd.*

3

.....Contd.

ਕਥਨਾ ਕਥੀ ਨ ਆਵੈ	<i>Kathna kathi na aavai</i>
ਤੋਟਿ ॥	<i>tot.</i>
ਕਥਿ ਕਥਿ ਕਥੀ ਕੋਟੀ ਕੋਟਿ	<i>Kath kath kathi koti</i>
ਕੋਟਿ ॥	<i>kot kot.</i>
ਦੇਦਾ ਦੇ ਲੈਦੇ ਥਕਿ	<i>Deda de laide thak</i>
ਪਾਹਿ ॥	<i>paahe.</i>
ਜੁਗਾ ਜੁਗੰਤਰਿ ਖਾਹੀ	<i>Juga jugantar khahi</i>
ਖਾਹਿ ॥	<i>khaahe.</i>
ਹੁਕਮੀ ਹੁਕਮੁ ਚਲਾਏ	<i>Hukmi hukam chalaae</i>
ਰਾਹੁ ॥	<i>rah.</i>
ਨਾਨਕ ਵਿਗਸੈ	<i>Nanak vigsai</i>
ਵੇਪਰਵਾਹੁ ॥ ੩ ॥	<i>veparvaah : 3 :</i>

3

.....*Contd.*

There is no end to talking about Him.

Millions of people give millions and millions
of talks about Him.

The Giver continue to give but those who
receive get weary.

All through the ages we live on His bounty.
He makes us do as He commands.

O Nanak ! He lives in joy and free from
care.

ਸਾਚਾ ਸਾਹਿਬੁ ਸਾਚੁ	<i>Saacha Sahib saach</i>
ਨਾਇ ਭਾਖਿਆ ਭਾਉ	<i>naai bhaakhia bhao</i>
ਅਪਾਰੁ ॥	<i>apaar.</i>
ਆਖਹਿ ਮੰਗਹਿ ਦੇਹਿ ਦੇਹਿ	<i>Akheh mangeh deh deh</i>
ਦਾਤਿ ਕਰੇ ਦਾਤਾਰੁ ॥	<i>daat kare dataar</i>
ਫੇਰਿ ਕਿ ਅਗੈ ਰਖੀਐ ਜਿਤੁ	<i>Pher ke agai rakhiai</i>
ਦਿਸੈ ਦਰਬਾਰੁ ॥	<i>jit disai darbaar.</i>
ਮੁਹੌ ਕਿ ਬੋਲਣੁ ਬੋਲੀਐ ਜਿਤੁ	<i>Muhau ke bolan boliai</i>
ਸੁਣਿ ਧਰੇ ਪਿਆਰੁ ॥	<i>jit sun dhare piaar.</i>
ਅੰਮ੍ਰਿਤ ਵੇਲਾ ਸਚੁ ਨਾਉ	<i>Amrit vela sach naao</i>
ਵਡਿਆਈ ਵੀਚਾਰੁ ॥	<i>vadiaai veechaar</i>
ਕਰਮੀ ਆਵੈ ਕਪੜਾ	<i>Karmi aavai kapra</i>
ਨਦਰੀ ਮੋਖੁ ਦੁਆਰੁ ॥	<i>nadri mokh duaar.</i>
ਨਾਨਕ ਏਵੈ ਜਾਣੀਐ	<i>Nanak avai jaaniai</i>
ਸਭੁ ਆਪੇ	<i>sabh aape</i>
ਸਚਿਆਰੁ ॥ ੪ ॥	<i>sachiaar : 4 :</i>

4

True is the Master, True is His name and
His speech is unbounded love.

His creatures ever cry, 'Give O' give' and
He, the bounteous never says 'no'.

What then should we offer at His feet so
that we may see His court.

What should we speak, by hearing
which He may give us His love.

In the sweet hours of the early morning,
meditate on His greatness.

By good action this body is obtained,
by His grace we get salvation.

Know then, that the True One is all by
Himself.

ਥਾਪਿਆ ਨ ਜਾਇ ਕੀਤਾ	<i>Thaaphia na jaae keeta</i>
ਨ ਹੋਏਂਦਿ ॥	<i>na hoe.</i>
ਆਪੇ ਆਪਿ ਨਿਰੰਜਨੁ ਸੋਇ ॥	<i>Aape aap niranjan soe.</i>
ਜਿਨਿ ਸੇਵਿਆ ਤਿਨਿ	<i>Jin sevia tin</i>
ਪਾਇਆ ਮਾਨੁ ॥	<i>paaia maan.</i>
ਨਾਨਕ ਗਾਵੀਐ ਗੁਣੀ	<i>Nanak gaaviai guni</i>
ਨਿਧਾਨੁ ॥	<i>nidhaan.</i>
ਗਾਵੀਐ ਸੁਣੀਐ ਮਨਿ	<i>Gaaviai suniai mann</i>
ਰਖੀਐ ਭਾਉ ॥	<i>rakhiai bhao.</i>
ਦੁਖੁ ਪਰਹਰਿ ਸੁਖੁ	<i>Dukh parhar sukh</i>
ਘਰਿ ਲੈ ਜਾਇ ॥	<i>ghar lai jaae.</i>
ਗੁਰਮੁਖਿ ਨਾਦੰ	<i>Gurmukh naadan</i>
ਗੁਰਮੁਖਿ ਵੇਦੰ	<i>Gurmukh vedan</i>
ਗੁਰਮੁਖਿ ਰਹਿਆ	<i>Gurmukh rahia</i>
ਸਮਾਈ ॥	<i>samaai.</i>

.....Contd.

5

God is neither established nor created by
anyone.

He is self existent all by Himself.

They that serve Him shall be honoured.

Nanak says, sing of the most excellent Lord.
Praise Him and hear His praises and have
love for Him in your heart.

All your sorrows will come to an end and
He will lead you to joy and happiness.

The Guru's word is the fine
heavenly music, the Guru's word is the
wisdom of the *vedas* and
God Himself speaks through the Guru.

.....*Contd.*

5

.....Contd.

ਗੁਰੁ ਈਸਰੁ ਗੁਰੁ ਗੋਰਖੁ
ਬਰਮਾ ਗੁਰੁ ਪਾਰਬਤੀ
ਮਾਈ ॥

ਜੇ ਹਉ ਜਾਣਾ ਆਖਾ
ਨਾਹੀ ਕਹਣਾ ਕਥਨੁ
ਨ ਜਾਈ ॥

ਗੁਰਾ ਇਕ ਦੇਹਿ ਬੁਝਾਈ ॥
ਸਭਨਾ ਜੀਆ ਕਾ ਇਕੁ
ਦਾਤਾ ਸੋ ਮੈ ਵਿਸਰਿ
ਨ ਜਾਈ ॥ ੫ ॥

*Gur isar Gur gorakh
barma Gur paarbati
maai.*

*Je hau jaana aakha
naahi kehna kathan
na jaai.*

*Gura ik deh bujhaai.
Sabhna jia ka ik
daata so mai visar
na jaai : 5 :*

5

.....*Contd.*

God is the Destroyer

the Preserver, the Creator and the
goddess *Paarvati*.

Even if I know about Him, I cannot say,
and I have no words to describe Him.

The Guru, my teacher, has taught me one
thing.

That there is but one Lord of all creations,
forget Him not.

6

ਤੀਰਥਿ ਨਾਵਾ ਜੇ ਤਿਸੁ	<i>Tirath naava je tis</i>
ਭਾਵਾ ਵਿਣੁ ਭਾਣੇ	<i>bhaava vin bhaane ke</i>
ਕਿ ਨਾਇ ਕਰੀ ॥	<i>naae kari.</i>
ਜੇਤੀ ਸਿਰਠਿ ਉਪਾਈ ਵੇਖਾ	<i>Jeti sirath upaai vekha</i>
ਵਿਣੁ ਕਰਮਾ ਕਿ ਮਿਲੈ	<i>vin karma ke milai</i>
ਲਈ ॥	<i>lai.</i>
ਮਤਿ ਵਿਚਿ ਰਤਨ ਜਵਾਹਰ	<i>Mat vich ratan javaahar</i>
ਮਾਣਿਕ ਜੇ ਇਕ ਗੁਰ ਕੀ	<i>maanik je ik Gur ki</i>
ਸਿਖ ਸੁਣੀ ॥	<i>sikh suni.</i>
ਗੁਰਾ ਇਕ ਦੇਹਿ ਬੁਝਾਈ ॥	<i>Gura ik deh bujhaai.</i>
ਸਭਨਾ ਜੀਆ ਕਾ ਇਕੁ	<i>Sabhana jia ka ik</i>
ਦਾਤਾ ਸੋ ਮੈ ਵਿਸਰਿ	<i>daata so mai visar na</i>
ਨ ਜਾਈ ॥ ੬ ॥	<i>jaai : 6 :</i>

6

I would bathe in holy waters if it pleases
the Lord and if not, the pilgrimage is
worthless.

All the created beings, that I behold,
without good acts what do they
obtain?

In the mind lie gems, jewels and rubies, but
it will be opened only if one
listens to the 'word' of the Guru.

The Guru has taught me one thing.

That there is but one Lord of all creation,
forget Him not.

ਜੇ ਜੁਗ ਚਾਰੇ ਆਰਜਾ
 ਹੋਰ ਦਸੂਣੀ ਹੋਇ ॥
 ਨਵਾ ਖੰਡਾ ਵਿਚਿ
 ਜਾਣੀਐ ਨਾਲਿ ਚਲੈ
 ਸਭੁ ਕੋਇ ॥
 ਚੰਗਾ ਨਾਉ ਰਖਾਇ ਕੈ ਜਸੁ
 ਕੀਰਤਿ ਜਗਿ ਲੇਇ ॥
 ਜੇ ਤਿਸੁ ਨਦਰਿ ਨ ਆਵਈ
 ਤ ਵਾਤ ਨ ਪੁਛੈ ਕੇ ॥
 ਕੀਟਾ ਅੰਦਰਿ ਕੀਟੁ
 ਕਰਿ ਦੋਸੀ ਦੋਸੁ
 ਧਰੇ ॥
 ਨਾਨਕ ਨਿਰਗੁਣਿ ਗੁਣ
 ਕਰੇ ਗੁਣਵੰਤਿਆ ਗੁਣ
 ਦੇ ॥
 ਤੇਹਾ ਕੋਇ ਨ ਸੁਝਈ ਜਿ ਤਿਸੁ
 ਗੁਣ ਕੋਇ ਕਰੇ ॥੨॥

Je jug chaare aarja
hor dasuni hoe.
Nava khanda vich
jaaniai naal chalai
sabh koe.
Changa naao rakhaae
kai jas kirat jag le.
Je tis nadar na avaee
ta vaat na puchhai ke.
Keeta andar keet
kar dosi dos
dhare.
Nanak nirgun gun
kare gunvantia gun
de.
Teha koi na sujhaee je
tis gun koe kare : 7 :

If one's life span were equal to
four ages, and ten times more.

Were one known throughout the nine
continents, and
all were to follow in his train.

If one were to win good name and
fame throughout the world.

What would all this be worth if he does not
find favour with the Lord.

He will be like a vermin among the worms
and even the wickedest of sinners will
accuse him of vice.

O Nanak ! the Lord fills the vicious with
virtue, and
makes the virtuous even more virtuous.

I can think of no one, who could bestow
goodness on Him.

ਸੁਣਿਐ ਸਿਧ ਪੀਰ ਸੁਰਿ
ਨਾਥ ॥

ਸੁਣਿਐ ਧਰਤਿ ਧਵਲ
ਆਕਾਸ ॥

*Suniai sidh pir sur
naath.*

*Suniai dharat dhaval
aakaas.*

ਸੁਣਿਐ ਦੀਪ ਲੋਅ
ਪਾਤਾਲ ॥

ਸੁਣਿਐ ਪੋਹ ਨ ਸਕੈ
ਕਾਲ ॥

ਨਾਨਕ ਭਗਤਾ ਸਦਾ ਵਿਗਾਸੁ
॥

ਸੁਣਿਐ ਦੂਖ ਪਾਪ ਕਾ
ਨਾਸੁ ॥ ੮ ॥

*Suniai deep loa
paataal.*

*Suniai poh na sakai
kaal.*

*Nanak bhagta sada
vigaas.*

*Suniai dookh paap ka
naas : 8 :*

8

By hearing God's name men become wise

(*Sidhs*), saintly (*Pirs*) and great *yogis*.

By hearing God's name, the secrets of the earth, the legendary bull (Hindu mythology) that supports it and the firmament are known.

By hearing God's name, one learns about the continents, worlds and underworlds.

By hearing God's name,
the fear of death is overcome.

O Nanak ! the devotees of the Lord
are always happy.

By hearing His name
sorrows end and sins depart.

ਸੁਣਿਐ ਈਸਰੁ ਬਰਮਾ
ਇੰਦੁ ॥

*Suniai isar barma
ind.*

ਸੁਣਿਐ ਮੁਖਿ

ਸਾਲਾਹਣ ਮੰਦੁ ॥

ਸੁਣਿਐ ਜੋਗ ਜੁਗਤਿ ਤਨਿ
ਭੇਦ ॥

ਸੁਣਿਐ ਸਾਸਤ ਸਿਮ੍ਰਿਤਿ
ਵੇਦ ॥

Suniai mukh

salaahan mand.

*Suniai jog jugat tan
bhed.*

*Suniai saasat simrit
ved.*

ਨਾਨਕ ਭਗਤਾ ਸਦਾ ਵਿਗਾਸੁ
॥

ਸੁਣਿਐ ਦੂਖ ਪਾਪ ਕਾ
ਨਾਸੁ ॥ ੯ ॥

*Nanak bhagta sada
vigaas*

*Suniai dookh paap ka
naas : 9 :*

By hearing God's name men become as
high as *Ishwar, Brahma, and Indra.*

By hearing God's name,
even bad people begin to praise Him.

By hearing God's name, the secrets of *yoga*,
the body and nature are known.

By hearing God's name, one learns the
wisdom of the *Shastras*, the *Vedas* and
the *Smritis*.

O Nanak ! the devotees of the Lord
are always happy.

By hearing God's name,
sorrows end and sins depart.

10

ਸੁਣਿਐ ਸਤੁ ਸੰਤੋਖ
 ਗਿਆਨੁ ॥
 ਸੁਣਿਐ ਅਠਸਠਿ ਕਾ
 ਇਸਨਾਨੁ ॥
 ਸੁਣਿਐ ਪੜਿ ਪੜਿ
 ਪਾਵਹਿ ਮਾਨੁ ॥
 ਸੁਣਿਐ ਲਾਗੈ ਸਹਜਿ
 ਧਿਆਨੁ ॥
 ਨਾਨਕ ਭਗਤਾ ਸਦਾ
 ਵਿਗਾਸੁ ॥
 ਸੁਣਿਐ ਦੂਖ ਪਾਪ ਕਾ
 ਨਾਸੁ ॥ ੧੦ ॥

Suniai sat santokh
giaan.
Suniai athsath ka
isnaan.
Suniai parh parh
paave maan.
Suniai laagai sehaj
dhiaan.
Nanak bhagta sada
vigaas.
Suniai dookh paap ka
naas : 10 :

10

By hearing God's name, one
gets truth, contentment and knowledge.

By hearing God's name, one gets the
benefits of the sixty eight pilgrimages.

By hearing and reading His name
one gets honour.

By hearing His name,
the mind is easily led to meditation.

O Nanak ! the devotees of the Lord
are always happy.

By hearing His name, sorrows end
and sins depart.

ਸੁਣਿਐ ਸਰਾ ਗੁਣਾ ਕੇ	<i>Suniai sara guna ke</i>
ਗਾਹ ॥	<i>gaah.</i>
ਸੁਣਿਐ ਸੇਖ ਪੀਰ ਪਾਤਸਾਹ	<i>Suniai sekh pir paatsaah.</i>
॥	
ਸੁਣਿਐ ਅੰਧੇ ਪਾਵਹਿ	<i>Suniai andhe paaveh</i>
ਰਾਹੁ ॥	<i>raah.</i>
ਸੁਣਿਐ ਹਾਥ ਹੋਵੈ	<i>Suniai haath hovai</i>
ਅਸਗਾਹੁ ॥	<i>asgaah.</i>
ਨਾਨਕ ਭਗਤਾ ਸਦਾ	<i>Nanak bhagta sada</i>
ਵਿਗਾਸੁ ॥	<i>vigaas.</i>
ਸੁਣਿਐ ਦੂਖ ਪਾਪ ਕਾ	<i>Suniai dookh paap ka</i>
ਨਾਸੁ ॥ ੧੧ ॥	<i>naas : 11 :</i>

11

By hearing God's name, one dives deep
into the ocean of virtues

By hearing His name, one becomes a
scholar, a holyman and a king.

By hearing His name, the blind finds the
way.

By hearing His name, the fathomless Lord
becomes fathomable.

O Nanak ! the devotees of the Lord
are always happy.

By hearing His name, all sorrows end
and sins depart.

12

ਮੰਨੇ ਕੀ ਗਤਿ ਕਹੀ ਨ ਜਾਇ	<i>Manne ki gat kahi na jaae.</i>
॥	
ਜੇ ਕੋ ਕਹੈ ਪਿਛੈ	<i>Je ko kahai pichhai</i>
ਪਛੁਤਾਇ ॥	<i>pachhutae.</i>
ਕਾਗਦਿ ਕਲਮ ਨ	<i>Kaagad kalam na</i>
ਲਿਖਣਹਾਰੁ ॥	<i>likhanhaar.</i>
ਮੰਨੇ ਕਾ ਬਹਿ ਕਰਨਿ	<i>Manne ka beh karan</i>
ਵੀਚਾਰੁ ॥	<i>veechaar.</i>
ਐਸਾ ਨਾਮੁ ਨਿਰਜਨੁ	<i>Aisa naam nirjan</i>
ਹੋਇ ॥	<i>hoe.</i>
ਜੇ ਕੋ ਮੰਨਿ ਜਾਣੈ	<i>Je ko mann jaanai</i>
ਮਨਿ ਕੋਇ ॥ ੧੨ ॥	<i>mann koe : 12 :</i>

The believer's bliss cannot be described.

If one tries to do so, he repents in the end.

There is no paper or pen nor any scribe to
do so.

None can understand the state of mind
of the believer.

The name of the Lord is immaculate.

He who would know must have faith.

मैंनै सुरति होवै
 मनि ब्रुपि ॥
 मैंनै सगल भवण
 की सुपि ॥
 मैंनै मुहि चेटा ना
 खाइ ॥
 मैंनै जम कै साथि
 न जाइ ॥
 ऐसा नामु निरंजनु
 होइ ॥
 जे को मैनि जाहै
 मनि कोइ ॥ १३ ॥

Mannai surat hovai
mann budh.
Mannai sagal bhavan
ki sudh.
Mannai muh chota na
khaae.
Mannai jamm kai
saath na jae.
Aisa naam nirajan
hoe.
Je ko mann jaanai
mann koe : 13 :

13

The believer gets wisdom and
understanding.

The believer gets knowledge of all the
spheres.

The believer will not stumble in ignorance.

The believer has no fear of death.

The name of the Lord is immaculate.

He who would know must have faith.

ਮੰਨੈ ਮਾਰਗਿ ਠਾਕ
 ਨ ਪਾਇ ॥
 ਮੰਨੈ ਪਤਿ ਸਿਉ ਪਰਗਟ
 ਜਾਇ ॥
 ਮੰਨੈ ਮਗੁ ਨ ਚਲੈ
 ਪੰਥੁ ॥
 ਮੰਨੈ ਧਰਮ ਸੇਤੀ
 ਸਨਬੰਧੁ ॥
 ਐਸਾ ਨਾਮੁ ਨਿਰੰਜਨੁ
 ਹੋਇ ॥
 ਜੇ ਕੋ ਮੰਨਿ ਜਾਣੈ
 ਮਨਿ ਕੋਇ ॥ ੧੪ ॥

Mannai maarag thaak
na paae.
Mannai pat siu targat
jaae.
Mannai mag na chalai
panth.
Mannai dharam seti
sanbandh.
Aisa naam nirajan
hoe.
Je ko mann jaanai
mann koe : 14 :

14

The believer does not meet any obstruction
in his way.

The believer is honoured in the court of
God.

The believer's path is not lost in error.

He always follows the path of righteousness.

The name of the Lord is immaculate.

He who would know must have faith.

15

ਮੰਨੈ ਪਾਵਹਿ ਮੋਖ
 ਦੁਆਰੁ ॥
 ਮੰਨੈ ਪਰਵਾਰੈ
 ਸਾਧਾਰੁ ॥
 ਮੰਨੈ ਤਰੈ ਤਾਰੇ
 ਗੁਰੁ ਸਿਖ ॥
 ਮੰਨੈ ਨਾਨਕ
 ਭਵਹਿ ਨ ਭਿਖ ॥
 ਐਸਾ ਨਾਮੁ ਨਿਰੰਜਨੁ
 ਹੋਇ ॥
 ਜੇ ਕੋ ਮੰਨਿ ਜਾਣੈ
 ਮਨਿ ਕੋਇ ॥ ੧੫ ॥

Mannai paaveh mokh
duaar.
Mannai parvaarai
saadhaar.
Mannai tarai taare
Gur Sikh.
Mannai Nanak bhaveh
na bhikh.
Aisaa naam niranjan
hoe.
Je ko mann jaanai
mann koe :15 :

15

The believer reaches the gate of salvation.

The believer also saves his kith and kin.

The believer saves himself as well as his
disciples.

The believer does not wander in the
circle of transmigration.

The name of the Lord is immaculate.

He who would know must have faith.

ਪੰਚ ਪਰਵਾਣ ਪੰਚ
 ਪਰਧਾਨੁ ॥
 ਪੰਚੇ ਪਾਵਹਿ ਦਰਗਹਿ
 ਮਾਨੁ ॥
 ਪੰਚੇ ਸੋਹਹਿ ਦਰਿ
 ਰਾਜਾਨੁ ॥
 ਪੰਚਾ ਕਾ ਗੁਰੁ ਏਕੁ
 ਧਿਆਨੁ ॥
 ਜੇ ਕੋ ਕਹੈ ਕਰੈ
 ਵੀਚਾਰੁ ॥
 ਕਰਤੇ ਕੈ ਕਰਣੈ
 ਨਾਹੀ ਸੁਮਾਰੁ ॥
 ਧੌਲੁ ਧਰਮੁ ਦਇਆ
 ਕਾ ਪੂਤੁ ॥
 ਸੰਤੋਖੁ ਥਾਪਿ ਰਖਿਆ
 ਜਿਨਿ ਸੂਤਿ ॥

Panch parvaan panch
pardhaan.
Phanche paaveh dargeh
maan.
Panche soheh dar
rajaan.
Pancha ka gur ek
dhiaan.
Je ko kahai karai
veechaar.
Karte kai karnai
naahi sumaar.
Dhaul dharam daya ka
poot.
Santokh thaap rakhia
jin soot.

.....Contd.

16

Thus are the believers chosen to be
the leaders of men.

They are honoured in the court of God.

They grace the courts of kings.

But their minds are always fixed on the
Guru alone.

How hard one may ponder and try to reason,

To describe the works of God, he connot
do so.

It is not fabled bull which keeps the world in
order but piety born of compassion.

Which is patiently holding the earth in
order.

.....*Contd.*

16

.....*Contd.*

ਜੇ ਕੋ ਬੂਝੈ ਹੋਵੈ	<i>Je ko bujhai hovai</i>
ਸਚਿਆਰੁ ॥	<i>sachiaar.</i>
ਧਵਲੈ ਉਪਰਿ ਕੇਤਾ	<i>Dhavlai oopar keta</i>
ਭਾਰੁ ॥	<i>bhaar.</i>
ਧਰਤੀ ਹੋਰੁ ਪਰੈ ਹੋਰੁ	<i>Dharti hor parai hor</i>
ਹੋਰੁ ॥	<i>hor.</i>
ਤਿਸ ਤੇ ਭਾਰੁ ਤਲੈ	<i>Tis te bhaar talai</i>
ਕਵਣੁ ਜੋਰੁ ॥	<i>kavan jor.</i>
ਜੀਅ ਜਾਤਿ ਰੰਗਾ ਕੇ	<i>Jia jaat ranga ke</i>
ਨਾਵ ॥	<i>naav.</i>
ਸਭਨਾ ਲਿਖਿਆ ਵੁੜੀ	<i>Sabhna likhia vuri</i>
ਕਲਾਮ ॥	<i>kalaam.</i>
ਏਹੁ ਲੇਖਾ ਲਿਖਿ ਜਾਣੈ	<i>Eh lekha likh jaanai</i>
ਕੋਇ ॥	<i>koe.</i>
ਲੇਖਾ ਲਿਖਿਆ ਕੇਤਾ ਹੋਇ ॥	<i>Lekha likhia keta hoe.</i>

.....*Contd.*

16

.....*Contd.*

He who would want to learn the truth.

Must think of the load the fabled bull has
to bear.

For there are worlds besides our own and
beyond them many more.

Who is it that bears these burdens?

There are diverse creatures of different kinds
and colours.

Many have written about them.

But who can write an account of the
infinite Lord.

How great will be this account if one were
to try.

.....*Contd.*

16

.....Contd.

ਕੇਤਾ ਤਾਣੁ ਸੁਆਲਿਹੁ
ਰੂਪੁ ॥

ਕੇਤੀ ਦਾਤਿ ਜਾਣੈ ਕੌਣੁ
ਕੂਤੁ ॥

ਕੀਤਾ ਪਸਾਉ ਏਕੋ
ਕਵਾਉ ॥

ਤਿਸ ਤੇ ਹੋਏ ਲਖ ਦਰੀਆਉ
॥

ਕੁਦਰਤਿ ਕਵਣ ਕਹਾ
ਵੀਚਾਰੁ ॥

ਵਾਗਿਆ ਨ ਜਾਵਾ ਏਕ
ਵਾਰ ॥

ਜੋ ਤੁਧੁ ਭਾਵੈ ਸਾਈ
ਭਲੀ ਕਾਰ ॥

ਤੂ ਸਦਾ ਸਲਾਮਤਿ
ਨਿਰੰਕਾਰ ॥ ੧੬ ॥

*Keta taan sualeh
roop.*

*Keti daat jaanai kaun
koot.*

*Keeta pasaaو eko
kavao.*

*Tis te hoe lakh dariaao.
Kudrat kavan kaha*

*veechaar.
Vaaria na jaava ek
vaar.*

*Jo tudh bhaavai saai
bhali kaar.*

*Tu sada salaamat
nirankaar : 16 :*

16

.....*Contd.*

How great is Your might, how dazzling
Your beauty?

How great is Your bounty, can any scribe
know it?

You uttered one word and the universe
came into being.

You uttered one word and millions of
rivers gushed out of their sources.

What power have I to describe Thee
O Lord !

I cannot be even once a sacrifice to You.

Whatever pleases You is good.

You exist for ever and for ever,
immortal and formless Lord.

There is no count of those who repeat Your
name nor of those who love You.

There is no count of those who worship You
nor of those who do penance.

There is no count of those who recite
the *Vedas*.

Nor of *yogis* who have freed
their minds from attachment.

There is no count of devotees
who reflect over Your excellences.

Nor of those who are pious and
give away their wealth to others.

There is no count of brave warriors who
suffer the blows of steel on the face.

Nor of those who remain silent and
fix their thoughts on You.

.....*Contd.*

.....*Contd.*

ਕੁਦਰਤਿ ਕਵਣ ਕਹਾ
ਵੀਚਾਰੁ ॥
ਵਾਰਿਆ ਨ ਜਾਵਾ ਏਕ
ਵਾਰ ॥
ਜੋ ਤੁਧੁ ਭਾਵੈ ਸਾਈ
ਭਲੀ ਕਾਰ ॥
ਤੂ ਸਦਾ ਸਲਾਮਤਿ
ਨਿਰੰਕਾਰ ॥ ੧੭ ॥

Kudrat kavan kaha
veechaar.
Vaaria na jaava ek
vaar.
Jo tudh bhaavai saai
bhali kaar.
Tu sada salaamat
Nirankaar : 17 :

17

.....*Contd.*

What power have I to describe Thee

O Lord !

I cannot be even once a sacrifice to You.

Whatever pleases You is good.

You exist for ever and for ever,

immortal and formless one.

18

ਅਸੰਖ ਮੂਰਖ ਅੰਧ	<i>Asankh moorakh andh</i>
ਘੋਰ ॥	<i>ghor.</i>
ਅਸੰਖ ਚੋਰ ਹਰਾਮ	<i>Asankh chor haraam</i>
ਖੋਰ ॥	<i>khor.</i>
ਅਸੰਖ ਅਮਰ ਕਰਿ	<i>Asankh amar kar jaahe</i>
ਜਾਹਿ ਜੇਰ ॥	<i>jor.</i>
ਅਸੰਖ ਗਲਵਢ ਹਤਿਆ	<i>Asankh galvadh hatia</i>
ਕਮਾਹਿ ॥	<i>kamaahe.</i>
ਅਸੰਖ ਪਾਪੀ ਪਾਪ	<i>Asankh paapi paap kar</i>
ਕਰਿ ਜਾਹਿ ॥	<i>jaahe.</i>
ਅਸੰਖ ਕੂੜਿਆਰ ਕੂੜੇ	<i>Asankh kuriaar kure</i>
ਫਿਰਾਹਿ ॥	<i>phiraahae.</i>
ਅਸੰਖ ਮਲੇਛ ਮਲੁ	<i>Asankh malechh mal</i>
ਭਖਿ ਖਾਹਿ ॥	<i>bhakh khah.</i>
ਅਸੰਖ ਨਿੰਦਕ ਸਿਰਿ ਕਰਹਿ	<i>Asankh nindak sir</i>
ਭਾਰੁ ॥	<i>kareh bhaar.</i>

.....*Contd.*

18

There is no count of the fools
who will not see.

Nor of thieves who live by fraud.

There is no count of despots
who practise tyranny.

Nor of cut throats who commit murders.

There is no count of sinners
who live sinful lives.

Nor of liars caught in the web of falsehood.

There is no count of the polluted
who live on filth.

Nor of back-biters who carry on their
heads the load of slander.

.....*Contd.*

18

.....*Contd.*

The lowly Nanak says that he has
no power to describe the Lord.
I cannot be even once a sacrifice to You.

Whatever pleases You is good.

You exist for ever and for ever,
immortal and formless one.

ਅਸੰਖ ਨਾਵ ਅਸੰਖ	<i>Asankh naav asankh</i>
ਬਾਵ ॥	<i>thaav.</i>
ਅਗਮ ਅਗਮ ਅਸੰਖ	<i>Agam agam asankh</i>
ਲੋਅ ॥	<i>loa.</i>
ਅਸੰਖ ਕਹਹਿ ਸਿਰਿ	<i>Asankh kaheh sir</i>
ਭਾਰੁ ਹੋਇ ॥	<i>bhaar hoe.</i>
ਅਖਰੀ ਨਾਮੁ ਅਖਰੀ ਸਾਲਾਹ	<i>Akhri Naam akhri</i>
॥	<i>saalaah.</i>
ਅਖਰੀ ਗਿਆਨੁ ਗੀਤ	<i>Akhri giaan geet</i>
ਗੁਣ ਗਾਹ ॥	<i>gunn gaah.</i>
ਅਖਰੀ ਲਿਖਣੁ ਬੋਲਣੁ	<i>Akhri likhan bolan</i>
ਬਾਣਿ ॥	<i>baan.</i>
ਅਖਰਾ ਸਿਰਿ ਸੰਜੋਗੁ	<i>Akhra sir sanjog</i>
ਵਖਾਣਿ ॥	<i>vakhaan.</i>
ਜਿਨਿ ਏਹਿ ਲਿਖੇ ਤਿਸੁ	<i>Jin eh likhe tis</i>
ਸਿਰਿ ਨਾਹਿ ॥	<i>sir naah.</i>

.....Contd.

19

Countless are Thy names and countless are
Thy abodes.

Countless are Thy worlds beyond our
reach.

Even to say countless amounts to carrying
a load of sin on the head.

By words alone we give You
name and praise.

By words we reason, worship Thee
and sing Thy virtues.

By words alone we write and speak.

By words are shown the destinies of men
on their forehead.

But You are not subject to the
word of destiny You write.

.....*Contd.*

19

.....*Contd.*

ਜਿਵ ਫੁਰਮਾਏ ਤਿਵ ਤਿਵ	<i>Jiv phurmaae tiv tiv</i>
ਪਾਹਿ ॥	<i>paahe.</i>
ਜੇਤਾ ਕੀਤਾ ਤੇਤਾ ਨਾਉ ॥	<i>Jeta keeta teta naao.</i>
ਵਿਣੁ ਨਾਵੈ ਨਾਹੀ ਕੋ	<i>Vin naavai naahi ko</i>
ਥਾਉ ॥	<i>thaao.</i>
ਕੁਦਰਤਿ ਕਵਣ ਕਹਾ	<i>Kudrat kavan kaha</i>
ਵੀਚਾਰੁ ॥	<i>veechaar.</i>
ਵਾਰਿਆ ਨ ਜਾਵਾ ਏਕ	<i>Vaaria na jaavaa ek</i>
ਵਾਰ ॥	<i>vaar.</i>
ਜੋ ਤੁਧੁ ਭਾਵੈ ਸਾਈ	<i>Jo tudh bhaavai saai</i>
ਭਲੀ ਕਾਰ ॥	<i>bhali kaar.</i>
ਤੂ ਸਦਾ ਸਲਾਮਤਿ	<i>Tu sada salaamat</i>
ਨਿਰੰਕਾਰ ॥ ੧੯ ॥	<i>Nirankaar : 19 :</i>

19

.....*Contd.*

It is we who receive what You will.

All creation is a manifestation of Your name.

There is no place where Your name is not.

What power have I to describe Thee
O Lord !

I cannot be even once a sacrifice to You.

Whatever pleases You is good.

You exist for ever and for ever
immortal and formless one.

20

ਭਰੀਐ ਹਥੁ ਪੈਰੁ ਤਨ
ਦੇਹ ॥
ਪਾਣੀ ਧੋਤੈ ਉਤਰਸੁ ਖੇਹ ॥
ਮੂਤ ਪਲੀਤੀ ਕਪੜੁ ਹੋਇ ॥
ਦੇ ਸਾਬੂਣੁ ਲਈਐ ਓਹੁ
ਧੋਇ ॥
ਭਰੀਐ ਮਤਿ ਪਾਪਾ ਕੈ
ਸੰਗਿ ॥
ਓਹੁ ਧੋਪੈ ਨਾਵੈ ਕੈ
ਰੰਗਿ ॥
ਪੁੰਨੀ ਪਾਪੀ ਆਖਣੁ
ਨਾਹਿ ॥
ਕਰਿ ਕਰਿ ਕਰਣਾ ਲਿਖਿ
ਲੈ ਜਾਹੁ ॥
ਆਪੇ ਬੀਜਿ ਆਪੇ ਹੀ
ਖਾਹੁ ॥
ਨਾਨਕ ਹੁਕਮੀ ਆਵਹੁ
ਜਾਹੁ ॥ ੨੦ ॥

*Bhariai hath pair tan
deh.*
Paani dhotai utras kheh.
Moot paleeti kapar hoe.
*De saabun laie oh
dhoe.*
*Bhariai mat paapa kai
sang.*
*Oh dhopai naavai kai
rang.*
*Punni paapi aakhan
naahe.*
*Kar kar karna likh lai
jaah.*
*Aape beej aape hee
khaah.*
*Nanak hukmi aaveh
jaah : 20 :*

20

When hands, feet and body are smeared.

We wash them clean with water.

When garments get soiled.

We wash them with soap and they are clean
again.

So when the mind is soiled with sin.

It can be cleaned with His name.

A man does not become a saint or
a sinner simply by saying so.

It is his actions which determine what
he is.

What one sows so does he reap.

O Nanak ! by God's order men come and
go.

21

ਤੀਰਥੁ ਤਪੁ ਦਇਆ ਦਤੁ	<i>Teerath tap daya dat</i>
ਦਾਨੁ ॥	<i>daan.</i>
ਜੇ ਕੋ ਪਾਵੈ ਤਿਲ ਕਾ	<i>Je ko paavai til ka</i>
ਮਾਨੁ ॥	<i>maan.</i>
ਸੁਣਿਆ ਮੰਨਿਆ ਮਨਿ ਕੀਤਾ	<i>Sunia mannia man</i>
ਭਾਉ ॥	<i>keeta bhaao.</i>
ਅੰਤਰਗਤਿ ਤੀਰਥਿ ਮਲਿ	<i>Antargat teerath mal</i>
ਨਾਉ ॥	<i>naao.</i>
ਸਭਿ ਗੁਣ ਤੇਰੇ ਮੈ	<i>Sabh gunn tere mai</i>
ਨਾਹੀ ਕੋਇ ॥	<i>naahi koe.</i>
ਵਿਣੁ ਗੁਣ ਕੀਤੇ ਭਗਤਿ	<i>Vin gunn keete bhagat</i>
ਨ ਹੋਇ ॥	<i>na hoe.</i>
ਸੁਆਸਤ੍ਰੇ ਆਥਿ ਬਾਣੀ	<i>Suast aath baani</i>
ਬਰਮਾਉ ॥	<i>barmaao.</i>
ਸਤਿ ਸੁਹਾਣੁ ਸਦਾ ਮਨਿ	<i>Sat suhaan sada man</i>
ਚਾਉ ॥	<i>chaaao.</i>

.....Contd.

21

If pilgrimage, penance, compassion and
giving of alms bring any merit.
It is no more than a mustard seed.

But he who hears, believes and loves
God's name.

Makes an inner pilgrimage and cleans
himself.

All virtues are Thine, O Lord ! I have
none.

Without goodness, prayer is of no use.

I salute the Lord, who is worldly
wealth and the Creator.

He is true, the beautiful and always
joy.

.....*Contd.*

ਕਵਣੁ ਸੁ ਵੇਲਾ ਵਖਤੁ ਕਵਣੁ	<i>Kavan su vela vakhat</i>
ਕਵਣੁ ਥਿਤਿ ਕਵਣੁ ਵਾਰੁ	<i>kavan kavan thit</i>
॥	<i>kavan vaar.</i>
ਕਵਣਿ ਸਿ ਰੁਤੀ ਮਾਹੁ ਕਵਣੁ	<i>Kavan si ruti maah</i>
ਜਿਤੁ ਹੋਆ ਆਕਾਰੁ ॥	<i>kavan jit hoa akaar.</i>
ਵੇਲ ਨ ਪਾਈਆ ਪੰਡਤੀ	<i>Vel na paaia pandati</i>
ਜਿ ਹੋਵੈ ਲੇਖੁ ਪੁਰਾਣੁ ॥	<i>je hovai lekh puraan.</i>
ਵਖਤੁ ਨ ਪਾਇਓ	<i>Vakhat na paaio</i>
ਕਾਦੀਆ ਜਿ ਲਿਖਨਿ	<i>kaadia je likhan</i>
ਲੇਖੁ ਕੁਰਾਣੁ ॥	<i>lekh quraan.</i>
ਥਿਤਿ ਵਾਰੁ ਨਾ ਜੋਗੀ ਜਾਣੈ	<i>Thit vaar na jogi jaanai</i>
ਰੁਤਿ ਮਾਹੁ ਨਾ ਕੋਈ ॥	<i>rut maah na koi.</i>
ਜਾ ਕਰਤਾ ਸਿਰਠੀ ਕਉ	<i>Ja karta sirthi kau</i>
ਸਾਜੇ ਆਪੇ ਜਾਣੈ ਸੋਈ ॥	<i>saaje aape jaanai soi.</i>

.....*Contd.*

.....*Contd.*

What was the time, what day of the week,
what month.

What season of the year it was,
when He created the universe.

The *pandits* know it not, for if they did, they
would have written it in the *Puran*.

Neither do the *Qazis*, who copy the
writing of the *Koran*, know it.

Nor does the *yogi* know the date, the day
of the week, the season or the month.

Only He who created the universe knows
about it.

.....*Contd.*

.....Contd.

ਕਿਵ ਕਰਿ ਆਖਾ ਕਿਵ
ਸਾਲਾਹੀ ਕਿਊ ਵਰਨੀ
ਕਿਵ ਜਾਣਾ ॥
ਨਾਨਕ ਆਖਣਿ ਸਭੁ
ਕੇ ਆਖੈ ਇਕ ਦੂ ਇਕੁ
ਸਿਆਣਾ ॥
ਵਡਾ ਸਾਹਿਬੁ ਵਡੀ ਨਾਈ
ਕੀਤਾ ਜਾ ਕਾ ਹੋਵੈ ॥
ਨਾਨਕ ਜੇ ਕੋ ਆਪੋ
ਜਾਣੈ ਅਗੈ ਗਇਆ ਨ
ਸੋਹੈ ॥ ੨੧ ॥

*Kiv kar aakha kiv
saalaahi kiu varni
kiv jaana.
Nanak aakhan sabh ko
aakhai ikdu ik
siaana.
Vada Sahib vadi nai
keeta ja ka hovai.
Nanak je ko aapau
jaanai, agai gaya na
sohqi : 21 :*

.....*Contd.*

How then shall I express myself, how to
praise Thee,
How to describe and how to know Thee.
O Nanak! many there are who pretend to
know Thee and each is bolder than
the other in his claim.
All I say is : 'Great is the Lord, great is His
name and what He wills, comes to pass.'
O Nanak! if anyone thinks he can have
his way, shall regret his stupidity.

ਪਾਤਾਲਾ ਪਾਤਾਲ ਲਖ
 ਆਗਾਸਾ ਆਗਾਸ ॥
 ਓੜਕ ਓੜਕ ਭਾਲਿ
 ਥਕੇ ਵੇਦ ਕਹਨਿ ਇਕ
 ਵਾਤ ॥
 ਸਹਸ ਅਠਾਰਹ ਕਹਨਿ
 ਕਤੇਬਾ ਅਸੁਲੂ ਇਕੁ
 ਧਾਤੁ ॥
 ਲੇਖਾ ਹੋਇ ਤ ਲਿਖੀਐ
 ਲੇਖੈ ਹੋਇ
 ਵਿਣਾਸੁ ॥
 ਨਾਨਕ ਵਡਾ ਆਖੀਐ
 ਆਪੇ ਜਾਣੈ ਅਪੁ ॥ ੨੨ ॥

Paataala paataal lakh
aagaasa aagaas.
Orak orak bhaal
thakke ved kehan ik
vaat.
Sahas athaarah kahen
kateba asuloo ik
dhaat.
Lekha hoe ta likhiai
lekhai hoe
vinaas.
Nanak vadaa aakhiai
aape jaanai aap : 22 :

22

There are millions of worlds in the
regions beyond the skies and below.
Scholars have grown weary of trying
to know Him, He is limitless, the
Vedas say.

The Muslim scriptures say that there are
eighteen thousand worlds, but the
reality is that the Lord is limitless.

If His account could be written, it would have
been written, but the writer is himself
finished while writing His account.

O Nanak! say but this, the Lord is great,
He alone knows about Himself.

ਸਾਲਾਹੀ ਸਾਲਾਹਿ ਏਤੀ
 ਸੁਰਤਿ ਨ ਪਾਈਆ ॥
 ਨਦੀਆ ਅਤੈ ਵਾਹ ਪਵਹਿ
 ਸਮੁੰਦਿ ਨ ਜਾਣੀਅਹਿ ॥
 ਸਮੁੰਦ ਸਾਹ ਸੁਲਤਾਨ
 ਗਿਰਹਾ ਸੇਤੀ ਮਾਲੁ
 ਧਨੁ ॥
 ਕੀੜੀ ਤੁਲਿ ਨ ਹੋਵਨੀ ਜੇ
 ਤਿਸੁ ਮਨਹੁ ਨ
 ਵੀਸਰਹਿ ॥ ੨੩ ॥

Saalaahi saalaah eti
surat na paaiaa.
Nadia atai vaah paveh
samund na jaaniah.
Samund saah sultaan
girhaa seti maal
dhan.
Keeri tul na hovni je
tis manoh na
veesreh : 23 :

23

Worshippers praise the Lord, but they
cannot know His greatness.

Just as rivers and streams that flow into
the ocean cannot know its vastness.

Mighty kings who rule even over the
oceans and who own mountain high
piles of wealth.

Are not even equal to the little ant (a poor
man) that forgets not the Lord.

ਅੰਤੁ ਨ ਸਿਫਤੀ ਕਹਣਿ ਨ	<i>Ant na siphti kehan na</i>
ਅੰਤੁ ॥	<i>ant.</i>
ਅੰਤੁ ਨ ਕਰਣੈ ਦੇਣਿ ਨ	<i>Ant na karnai den na</i>
ਅੰਤੁ ॥	<i>ant.</i>
ਅੰਤੁ ਨ ਵੇਖਣਿ ਸੁਣਣਿ	<i>Ant na vekhan sunan</i>
ਨ ਅੰਤੁ ॥	<i>na ant.</i>
ਅੰਤੁ ਨ ਜਾਪੈ ਕਿਆ	<i>Ant na jaapai kia</i>
ਮਨਿ ਮੰਤੁ ॥	<i>mann mant.</i>
ਅੰਤੁ ਨ ਜਾਪੈ ਕੀਤਾ	<i>Ant na jaapai keeta</i>
ਆਕਾਰੁ ॥	<i>aakaar.</i>
ਅੰਤੁ ਨ ਜਾਪੈ	<i>Ant na jaapai</i>
ਪਾਰਾਵਾਰੁ ॥	<i>paaraavaar.</i>
ਅੰਤ ਕਾਰਣਿ ਕੇਤੇ	<i>Ant kaaran kete</i>
ਬਿਲਲਾਹਿ ॥	<i>bil-laah.</i>
ਤਾ ਕੇ ਅੰਤ ਨ ਪਾਏ ਜਾਹਿ ॥	<i>Ta ke ant na pae jahe.</i>
ਏਹੁ ਅੰਤੁ ਨ ਜਾਣੈ ਕੋਇ ॥	<i>Eh ant na jaanai koe.</i>

.....Contd.

24

Infinite is His goodness, and infinite
is the number of those who praise Him.

Infinite is His creation, and infinite
is His bounty.

No one can know the limits of the Lord's
power of seeing and hearing.

And what are His designs or motives,
nobody can know its limit.

No one can know the limit of His creation.

His bounds are beyond man's
understanding.

Many there are who cry in anguish to
know His bounds.

But His limits cannot be known.
No body knows the Lord's limit.

.....*Contd.*

24

.....*Contd.*

ਬਹੁਤਾ ਕਹੀਐ ਬਹੁਤਾ	<i>Bahuta kahiai bahuta</i>
ਹੋਇ ॥	<i>hoe.</i>
ਵਡਾ ਸਾਹਿਬੁ ਉੱਚਾ ਥਾਉ ॥	<i>Vada Sahib ucha thaao.</i>
ਉੱਚੇ ਉਪਰਿ ਉੱਚਾ ਨਾਉ ॥	<i>Uche upar oocha naao.</i>
ਏਵਡੁ ਉੱਚਾ ਹੋਵੈ ਕੋਇ ॥	<i>Evad oocha hovai koe.</i>
ਤਿਸੁ ਉੱਚੇ ਕਉ ਜਾਣੈ	<i>Tis ooche kau jaanai</i>
ਸੋਇ ॥	<i>soe.</i>
ਜੇਵਡੁ ਆਪਿ ਜਾਣੈ ਆਪਿ	<i>Jevad aap jaanai aap</i>
ਆਪਿ ॥	<i>aap.</i>
ਨਨਕ ਨਦਰੀ ਕਰਮੀ	<i>Nanak nadri karmi</i>
ਦਾਤਿ ॥ ੨੪ ॥	<i>daat : 24 :</i>

24

.....*Contd.*

The more one describes, the more obscure
He becomes.

Great is the Lord and high is His seat.
Higher still is His exalted name.
If anyone were as high as the Lord.
Then alone could he know Him.

He alone knows, how great He is.

O Nanak! His grace is enough bounty for
me.

25

ਬਹੁਤਾ ਕਰਮੁ ਲਿਖਿਆ	<i>Bahuta Karam likhia</i>
ਨਾ ਜਾਇ ॥	<i>na jae.</i>
ਵਡਾ ਦਾਤਾ ਤਿਲੁ ਨ	<i>Vada daata til na</i>
ਤਮਾਇ ॥	<i>tamaae.</i>
ਕੇਤੇ ਮੰਗਹਿ ਜੋਧ	<i>Kete mangeh jodh</i>
ਅਪਾਰ ॥	<i>apaar.</i>
ਕੇਤਿਆ ਗਣਤ ਨਹੀ ਵੀਚਾਰੁ	<i>Ketia ganat nahi</i>
॥	<i>veechaar.</i>
ਕੇਤੇ ਖਪਿ ਤੁਟਹਿ	<i>Kete khap tuteh</i>
ਵੇਕਾਰ ॥	<i>vekaar.</i>
ਕੇਤੇ ਲੈ ਲੈ ਮੁਕਰੁ	<i>Kete lai lai mukar</i>
ਪਾਹਿ ॥	<i>paah.</i>
ਕੇਤੇ ਮੂਰਖ ਖਾਹੀ	<i>Kete moorakh khaahi</i>
ਖਾਹਿ ॥	<i>khah.</i>
ਕੇਤਿਆ ਦੂਖ ਭੂਖ	<i>Ketia dookh bhookh</i>
ਸਦ ਮਾਰ ॥	<i>sad maar.</i>

.....*Contd.*

One cannot write about God's bounty.

The great Giver does not desire even a tiny
mustard seed for Himself from anybody.

Mighty warriors beg at His door.

There are many others whose numbers
cannot be counted.

There are those who receive His bounty
but waste themselves in wicked ways.

There are many others who get His bounty
but never thank Him.

Many fools there are who go on eating and
eating.

There are many, who suffer the agony of
hunger and are always in distress.

.....*Contd.*

.....Contd.

ਏਹਿ ਭਿ ਦਾਤਿ ਤੇਰ
ਦਾਤਾਰ ॥
ਬੰਦਿ ਖਲਾਸੀ
ਭਾਣੈ ਹੋਇ ॥
ਹੋਰੁ ਆਖਿ ਨ ਸਕੈ
ਕੋਇ ॥
ਜੇ ਕੋ ਖਾਇਕੁ ਆਖਣਿ
ਪਾਇ ॥
ਓਹੁ ਜਾਣੈ ਜੇਤੀਆ ਮੁਹਿ
ਖਾਇ ॥
ਅਪੇ ਜਾਣੈ ਆਪੇ ਦੇਇ ॥
ਆਖਹਿ ਸਿ ਭਿ ਕੇਈ
ਕੇਇ ॥
ਜਿਸ ਨੋ ਬਖਸੇ ਸਿਫਤਿ
ਸਾਲਾਹ ॥
ਨਾਨਕ ਪਾਤਸਾਹ
ਪਾਤਸਾਹੁ ॥ ੨੫ ॥

*Eh bhi daat teri
daataar.
Band khalaasi
bhaanai hoe.
Hor aakh na sakai
koe.
Je ko khaaik aakhan
paae.
Oh jaanai jetia muh
khaae.
Aape jaanai aape dei.
Aakheh se bhee kei
kae.
Jisno bakhse siphat
saalaah.
Nanak paatsaahi
paatsaah :25:*

25

.....*Contd.*

All this comes to pass as willed by You.

Your will alone can break the bonds.

No one else has any say in it.

If any fool dares to argue otherwise.

He will be silenced by the thrashing he gets.

The Lord knows our needs, and gives.

But few acknowledge His gifts.

He who is granted gratitude and
power to praise.

O Nanak! is the king of kings.

ਅਮੁਲ ਗੁਣ ਅਮੁਲ	<i>Amul gunn amul</i>
ਵਾਪਾਰ ॥	<i>vaapaar.</i>
ਅਮੁਲ ਵਾਪਾਰੀਏ ਅਮੁਲ	<i>Amul vapaariae amul</i>
ਭੰਡਾਰ ॥	<i>bhandaar.</i>
ਅਮੁਲ ਆਵਹਿ ਅਮੁਲ ਲੈ	<i>Amul aaveh amul lai</i>
ਜਾਹਿ ॥	<i>jahe.</i>
ਅਮੁਲ ਭਾਇ ਅਮੁਲਾ	<i>Amul bhaae amula</i>
ਸਮਾਹਿ ॥	<i>samaahe.</i>
ਅਮੁਲੁ ਧਰਮੁ ਅਮੁਲੁ ਦੀਬਾਣੁ	<i>Amul dharam amul</i>
॥	<i>dibaan.</i>
ਅਮੁਲੁ ਤੁਲੁ ਅਮੁਲੁ	<i>Amul tul amul</i>
ਪਰਵਾਣੁ ॥	<i>parvaan.</i>
ਅਮੁਲੁ ਬਖਸੀਸ ਅਮੁਲੁ	<i>Amul bakhsees amul</i>
ਨੀਸਾਣੁ ॥	<i>nissaan.</i>
ਅਮੁਲੁ ਕਰਮੁ ਅਮੁਲੁ	<i>Amul karam amul</i>
ਫੁਰਮਾਣੁ ॥	<i>phurmaan.</i>

.....Contd.

26

Priceless are Your virtues and
priceless Your dealings.

Priceless are Your customers (worshippers)
and priceless Your stores.

Priceless are they (the devotees) who come
to You and take goods from You.

Priceless is the love with which
You absorb them in Yourself.

Perfect is Your law and perfect
Your administration.

Precise are your weights and
precise the measures.

Priceless is Your bounty and
priceless the approval.

Infinite mercy is in Your command.

.....*Contd.*

26

.....Contd.

ਅਮੁਲੋ ਅਮੁਲੁ ਆਖਿਆ	<i>Amulo amul aakhia</i>
ਨ ਜਾਇ ॥	<i>na jaae.</i>
ਆਖਿ ਆਖਿ ਰਹੇ ਲਿਵ ਲਾਇ ॥	<i>Aakh aakh rahe liv laae.</i>
ਆਖਹਿ ਵੇਦ ਪਾਠ ਪੁਰਾਣ ॥	<i>Aakheh ved paath puraan.</i>
ਆਖਹਿ ਪੜੇ ਕਰਹਿ ਵਖਿਆਣ ॥	<i>Aakheh parhe kareh vakhiaan.</i>
ਆਖਹਿ ਬਰਮੇ ਆਖਹਿ ਇੰਦ ॥	<i>Aakheh barme aakheh ind.</i>
ਆਖਹਿ ਗੋਪੀ ਤੇ ਗੋਵਿੰਦ ॥	<i>Aakheh gopi te govind.</i>
ਆਖਹਿ ਈਸਰ ਆਖਹਿ ਸਿਧ ॥	<i>Aakheh isar aakheh sidh.</i>
ਆਖਹਿ ਕੇਤੇ ਕੀਤੇ ਬੁਧ ॥	<i>Aakheh kete keete budh.</i>

.....Contd.

26

.....*Contd.*

How priceless You are no one can say.

Those who seek to tell, grow
mute in adoration.

The *Vedas* and the *Purans* tell about You.

The learned read the holy books
and give discourses on You.

The great gods *Brahma* and *Indra*
proclaim thee.

So do Krishna and his milkmaids.

Shiva praises Thee and the *Sidhs* praise
Thee.

The many Buddhas You made praise
Thee.

.....*Contd.*

26

.....*Contd.*

ਆਖਹਿ ਦਾਨਵ	<i>Aakheh daanav aakheh</i>
ਆਖਹਿ ਦੇਵ ॥	<i>dev.</i>
ਆਖਹਿ ਸੁਰਿ ਨਰ ਮੁਨਿ	<i>Aakheh sur nar munn</i>
ਜਨ ਸੇਵ ॥	<i>jan sev.</i>
ਕੇਤੇ ਆਖਹਿ ਆਖਣਿ ਪਾਹਿ	<i>Kete aakheh aakhan paahe.</i>
॥	
ਕੇਤੇ ਕਹਿ ਕਹਿ ਉਠਿ ਉਠਿ	<i>Kete keh keh uth</i>
ਜਾਹਿ ॥	<i>uth jaahe.</i>
ਏਤੇ ਕੀਤੇ ਹੋਰਿ	<i>Ete keete hor</i>
ਕਰੇਹਿ ॥	<i>kareh.</i>
ਤਾ ਆਖਿ ਨ ਸਕਹਿ ਕੇਈ	<i>Ta aakh na sakeh kei</i>
ਕੇਇ ॥	<i>ke.</i>
ਜੇਵਡੁ ਭਾਵੈ ਤੇਵਡੁ	<i>Jevad bhaavai tevad</i>
ਹੋਇ ॥	<i>hoe.</i>
ਨਾਨਕ ਜਾਣੈ ਸਾਚਾ ਸੋਇ ॥	<i>Nanak jaanai sachaa soe.</i>
ਜੇ ਕੋ ਆਖੈ ਬੋਲੁ ਵਿਗਾੜੁ ॥	<i>Je ko aakhai bol vigaar.</i>
ਤਾ ਲਿਖੀਐ ਸਿਰਿ ਗਾਵਾਰਾ	<i>Ta likhiai sir gaavaara</i>
ਗਾਵਾਰੁ ॥ ੨੬ ॥	<i>gaavaar : 26 :</i>

26

.....*Contd.*

Demons and gods praise Thee.

Demi gods, seers and Your servants praise
Thee.

Many have held discourse, discussed
and tried to describe Thee.

And many after discussing and trying to
describe Thee, departed from the world.

Even if You make as many more such
people as You have already made.

They cannot describe Your virtues.

For You are as great as it pleases You

O Nanak! You alone know how great You are.

He who claims to know You is a liar.

And is the most foolish among the foolish.

ਸੋ ਦਰੁ ਕੇਹਾ ਸੋ ਘਰੁ
 ਕੇਹਾ ਜਿਤੁ ਬਹਿ ਸਰਬ
 ਸਮਾਲੇ ॥

ਵਾਜੇ ਨਾਦ ਅਨੇਕ
 ਅਸੰਖਾ ਕੇਤੇ
 ਵਾਵਣਹਾਰੇ ॥

ਕੇਤੇ ਰਾਗ ਪਰੀ ਸਿਉ
 ਕਹੀਅਨਿ ਕੇਤੇ
 ਗਾਵਣਹਾਰੇ ॥

ਗਾਵਹਿ ਤੁਹਨੋ ਪਉਣ
 ਪਾਣੀ ਬੈਸੰਤਰੁ
 ਗਾਵੈ ਰਾਜਾ ਧਰਮੁ
 ਦੁਆਰੇ ॥

ਗਾਵਹਿ ਚਿਤੁ ਗੁਪਤੁ ਲਿਖਿ
 ਜਾਣਹਿ ਲਿਖਿ ਲਿਖਿ
 ਧਰਮੁ ਵੀਚਾਰੇ ॥

*So dar keha so ghar
 keha jit beh sarab
 samaale.*

*Vaaje naad anek
 asankha kete
 vaavanhaare.*

*Kete raag pari sio
 kahian kete
 gaavanhaare.*

*Gaaveh tuhno paun
 paani baisantar
 gaavai raja dharam
 duaare.*

*Gaaveh chit gupat likh
 jaaneh likh likh
 dharam veechaare.*

.....Contd.

27

What kind the gate, what kind the mansion
is where You sit and
take care of us all.

Countless are the sounds of sweet melodies
and countless are the musicians playing
on the musical instruments.

Countless are the minstrels singing Thy
praise with their consorts and
in good many measures.

Air, water and fire sing of Thee and
Dharamraj the king of Death sits there.

And the recording angels *Chitra* and *Gupta*
write for *Dharamraj*
to read and adjudicate.

.....*Contd.*

.....Contd.

गावहि ईसरु बरमा	<i>Gaaveh Isar Barma</i>
देवी सोहनि सदा सवारे	<i>devi sohan sada savaare.</i>
॥	
गावहि इंदि इदासनि	<i>Gaaveh ind indasan</i>
बैठे देवतिआ दरि	<i>baithe devtia dar</i>
नाले ॥	<i>naale.</i>
गावहि सिध समाधी	<i>Gaaveh sidh samadhi</i>
अंदरि गावनि साय	<i>andar gaavan saadh</i>
विचारे ॥	<i>vichaare.</i>
गावनि जड़ी सड़ी	<i>Gavan jati sati</i>
संतोखी गावहि वीर	<i>santokhi gaaveh veer</i>
करारे ॥	<i>karaare.</i>
गावनि पंडित पञ्चनि	<i>Gaavan pandit paran</i>
रधीसर जुगु जुगु	<i>rakheesar jug jug</i>
वेदा नाले ॥	<i>veda naale.</i>

.....Contd.

27

.....*Contd.*

The gods *Shiva* and *Brahma* and the
goddesses whom You have given
grace and beauty sing Thy praises.

There, *Indra* the chief of gods sits on his
throne with the lesser gods each in his
place and sings of Thee.

There, the perfect persons in their
meditative mood and the saints in
commendation sing of You.

Also the continents, the true, those with
patience and the dauntless warriors
sing Your praises.

Pandits, sages and the readers of the *Vedas*
in different ages exalt Thee.

.....*Contd.*

.....*Contd.*

ਗਾਵਹਿ ਮੋਹਣੀਆ ਮਨ
 ਮੋਹਨਿ ਸੁਰਗਾ ਮਛ
 ਪਇਆਲੇ ॥
 ਗਾਵਨਿ ਰਤਨ ਉਪਾਏ
 ਤੇਰੇ ਅਠਸਤਿ ਤੀਰਥ
 ਨਾਲੇ ॥
 ਗਾਵਹਿ ਜੋਧ ਮਹਾਬਲ
 ਸੂਰਾ ਗਾਵਹਿ ਖਾਣੀ
 ਚਾਰੇ ॥
 ਗਾਵਹਿ ਖੰਡ ਮੰਡਲ ਵਰਭੰਡਾ
 ਕਰਿ ਕਰਿ
 ਰਖੇ ਧਾਰੇ ॥
 ਸੇਈ ਤੁਧੁ ਨੋ ਗਾਵਹਿ ਜੋ ਤੁਧੁ
 ਭਾਵਨਿ ਰਤੇ
 ਤੇਰੇ ਭਗਤ ਰਸਾਲੇ ॥

Gaaveh mohania man
mohan surga machh
payaale.
Gaavan ratan upaae
tere athsat teerath
naale.
Gaaveh jodh mahaabal
soora, gaaveh khaani
chaare.
Gaaveh khand mandal
varbhanda kar kar
rakhe dhaare.
Sei tudh no gaaveh jo
tudh bhaavan ratte
tere bhagat rasaale.

.....*Contd.*

.....*Contd.*

There, pretty maidens, heart-bewitching who
inhabit the earth, the paradise and the
hell praise Thee.

The invaluable gems or objects created by
You along with sixty eight places of
pilgrimage sing of Thy praises.

The mighty and valiant warriors, and the
four sources of creation exalt and
magnify Thee.

The continents, the worlds and the solar
systems created and installed by Your
hand sing Thy glories.

Only those whom You love, with whom
You are pleased and who are steeped
in Your love can sing Thy praise.

.....*Contd.*

.....Contd.

ਹੋਰਿ ਕੇਤੇ ਗਾਵਨਿ ਸੇ ਮੈ
ਚਿਤਿ ਨ ਆਵਨਿ ਨਾਨਕੁ
ਕਿਆ ਵੀਚਾਰੇ ॥
ਸੋਈ ਸੋਈ ਸਦਾ ਸਚੁ
ਸਾਹਿਬੁ ਸਾਚਾ ਸਾਚੀ ਨਾਈ
॥

ਹੈ ਭੀ ਹੋਸੀ ਜਾਇ-ਨ
ਜਾਸੀ ਰਚਨਾ ਜਿਨਿ
ਰਚਾਈ ॥
ਰੰਗੀ ਰੰਗੀ ਭਾਤੀ
ਕਰਿ ਕਰਿ ਜਿਨਸੀ
ਮਾਇਆ ਜਿਨਿ ਉਪਾਈ ॥
ਕਰਿ ਕਰਿ ਵੇਖੈ ਕੀਤਾ
ਆਪਣਾ ਜਿਵ ਤਿਸ ਦੀ
ਵਡਿਆਈ ॥

*Hor kete gaavan se mai
chit na aavan Nanak
kia veechaare.
Soi soi sada sach
sahib saacha saachi
nai.*
*Hai bhi hosi jaae na
jaasi rachna jin
rachaai.*
*Rangi rangi bhaati
kar kar jinsi
maaya jin upaai.*
*Kar kar vekhai keeta
aapna, jiv tis di
vadiaai.*

.....Contd.

.....*Contd.*

Many others whom I cannot recollect, sing
 Thy praise,
 O Nanak, I make no claim about their
 knowledge.

That Lord is even true, He is true and true
 is His name.

He who created the creation is, shall be,
 shall ever remain and will not depart
 even when the creation disappears.

God who created the world has by diverse
 means created the creation of various
 colours and kinds.

Having created the creation, He beholds
 His creation at His pleasure.

.....*Contd.*

.....Contd.

ਜੇ ਤਿਸੁ ਭਾਵੈ ਸੋਈ ਕਰਸੀ	<i>Jo tis bhaavai soi karsi</i>
ਹੁਕਮੁ ਨ ਕਰਣਾ ਜਾਈ ॥	<i>hukam na karna jaai.</i>
ਸੇ ਪਾਤਿਸਾਹ ਸਾਹਾ ਪਾਤਿ	<i>So paatsah saha paat</i>
ਸਾਹਿਬ ਨਾਨਕ ਰਹਣੁ	<i>sahib Nanak rahan</i>
ਰਜਾਈ ॥੨੭॥	<i>rajaai : 27 :</i>

.....*Contd.*

He does whatever pleases Him as
nobody can order Him.

O Nanak! He is the emperor, the king of
kings and
as He wills, so we must live.

ਮੁੰਦਾ ਸੰਤੋਖੁ ਸਰਮੁ
ਪਤੁ ਝੋਲੀ ਧਿਆਨ ਕੀ
ਕਰਹਿ ਬਿਭੂਤਿ ॥

*Munda santokh saram
pat jholi dhian ki
kareh bibhoot.*

ਖਿੰਥਾ ਕਾਲੁ ਕੁਆਰੀ
ਕਾਇਆ ਜੁਗਤਿ ਡੱਡਾ
ਪਰਤੀਤਿ ॥

*Khintha kaal kuari
kaaia jugat danda
parteet.*

ਆਈ ਪੰਥੀ ਸਗਲ
ਜਮਾਤੀ ਮਨਿ ਜੀਤੈ
ਜਗੁ ਜੀਤੁ ॥
ਆਦੇਸੁ ਤਿਸੈ ਆਦੇਸੁ ॥
ਆਦਿ ਅਨੀਲੁ ਅਨਾਦਿ
ਅਨਾਹਤਿ ਜੁਗੁ ਜੁਗੁ ਏਕੋ
ਵੇਸੁ ॥ ੨੮ ॥

*Aai panthi sagal
jamaati mann jitai
jag jeet.
Aades tisai aades.
Aad aneel anaad
anaahat jug jug eko
ves : 28 :*

28

Like a beggar you make contentment your
earrings, modesty your begging bowl
and intent on God should be the ashes
you smear.

Let thought of death be like the patched coat
you wear, your way of life should be
chaste like a virgin's body and faith in
God your staff.

Make brotherhood with all and consider
conquering of the self, the conquest of
the world.

Obeisance, my obeisance to that Lord.
He is primal, pure, without beginning,
indestructible and of the same one
vesture all the ages through.

ਭੁਗਤਿ ਗਿਆਨੁ ਦਇਆ	<i>Bhugat giaan daya</i>
ਭੰਡਾਰਣਿ ਘਟਿ ਘਟਿ	<i>bhandaaran ghat</i>
ਵਾਜਹਿ ਨਾਦ ॥	<i>ghat vaajeh naad.</i>
ਆਪਿ ਨਾਥੁ ਨਾਥੀ ਸਭ	<i>Aap naath naathi sabh</i>
ਜਾ ਕੀ ਰਿਧਿ ਸਿਧਿ ਅਵਰਾ	<i>ja ki ridh sidh avra</i>
ਸਾਦ ॥	<i>saad.</i>
ਸੰਜੋਗੁ ਵਿਜੋਗੁ ਦੁਇ ਕਾਰ	<i>Sanjog vijog doi kaar</i>
ਚਲਾਵਹਿ ਲੇਖੇ ਆਵਹਿ	<i>chalaaveh lekhe aaveh</i>
ਭਾਗ ॥	<i>bhaag.</i>
ਆਦੇਸੁ ਤਿਸੈ ਆਦੇਸੁ ॥	<i>Aades tisai aades.</i>
ਆਦਿ ਅਨੀਲੁ ਅਨਾਦਿ	<i>Aad aneel anaad</i>
ਅਨਾਹਤਿ ਜੁਗੁ ਜੁਗੁ ਏਕੋ	<i>anaahat jug jug eko</i>
ਵੇਸੁ ॥ ੨੯ ॥	<i>ves : 29 :</i>

Make Divine knowledge your food, mercy
your steward and listen to the Divine
music that beats in every heart.

He Himself is supreme Lord who has
created all, riches and miracles are an
empty show not liked by real saints.

There is union and separation and both
regulate the world's business and by
his destiny man gets his share.

My total submission is to that Lord.

He is primal, pure, without beginning,
indestructible and of the same one vesture
all the ages through.

ਏਕਾ ਮਾਈ ਜੁਗਤਿ ਵਿਆਈ *Eka maai jugat viaai*
 ਤਿਨਿ ਚੇਲੇ ਪਰਵਾਣੁ ॥ *tin chele parvaan.*
 ਇਕੁ ਸੰਸਾਰੀ ਇਕੁ ਭੰਡਾਰੀ *Ik sansaari ik bhandaaari*
 ਇਕੁ ਲਾਏ ਦੀਬਾਣੁ ॥ *ik lae dibaan.*
 ਜਿਵ ਤਿਸੁ ਭਾਵੈ ਤਿਵੈ *Jiv tis bhaavai tivai*
 ਚਲਾਵੈ ਜਿਵ ਹੋਵੈ
 ਫੁਰਮਾਣੁ ॥ *chalaavai jiv hovai*
phurmaan.
 ਓਹੁ ਵੇਖੈ ਓਨਾ ਨਦਰਿ *Oh vekhai ona nadar*
 ਨ ਆਵੈ ਬਹੁਤਾ ਏਹੁ
 ਵਿਡਾਣੁ ॥ *na aavai bahuta eh*
vidaan.
 ਆਦੇਸੁ ਤਿਸੈ ਆਦੇਸੁ ॥ *Aades tisai aades.*
 ਆਦਿ ਅਨੀਲੁ ਅਨਾਦਿ
 ਅਨਾਹਤਿ ਜੁਗੁ ਜੁਗੁ ਏਕੋ
 ਵੇਸੁ ॥ ੩੦ ॥ *Aad aneel anaad*
anaahat jug jug eko
ves : 30 :

Some say it is the divine Mother who conceived
in a mysterious way three disciples.

The creator, the sustainer and
the destroyer of the world.

But no, it is the will of God
which controls and sways us all and
everything happens as ordained by Him.

He sees us all, but we don't, this is
the greatest wonder.

Obeisance, my obeisance to that Lord.
He is primal, pure, without beginning,
indestructible and of the same one
vesture all the ages through.

ਆਸਣ ਲੋਇ ਲੋਇ	<i>Aasan loe loe</i>
ਭੰਡਾਰ ॥	<i>bhandaar.</i>
ਜੋ ਕਿਛੁ ਪਾਇਆ ਸੁ ਏਕਾ	<i>Jo kichh paaia su eka</i>
ਵਾਰ ॥	<i>vaar.</i>
ਕਰਿ ਕਰਿ ਵੇਖੈ	<i>Kar kar vekhai</i>
ਸਿਰਜਣਹਾਰੁ ॥	<i>sirjanhaar.</i>
ਨਾਨਕ ਸਚੇ ਕੀ ਸਾਚੀ	<i>Nanak sache ki saachi</i>
ਕਾਰ ॥	<i>kaar.</i>
ਆਦੇਸੁ ਤਿਸੈ ਆਦੇਸੁ ॥	<i>Aades tisai aades.</i>
ਆਦਿ ਅਨੀਲੁ ਅਨਾਦਿ	<i>Aad aneel anaad</i>
ਅਨਾਹਤਿ ਜੁਗੁ ਜੁਗੁ ਏਕੋ	<i>anaahat jug jug eko</i>
ਵੇਸੁ ॥ ੩੧ ॥	<i>ves : 31 :</i>

31

The God's seat and His storehouses
are in all the worlds.

Whatever He put in these stores
was put only once.

After creating all the creation,
the Creator is now viewing it.

O Nanak! true is the work of true Lord.

Obeisance, my obeisance to that Lord.
He is primal, pure, without beginning,
indestructible and of the same one
vesture all the ages through.

ਇਕ ਦੂ ਜੀਭੈ ਲਖ
ਹੋਹਿ ਲਖ ਹੋਵਹਿ
ਲਖ ਵੀਸ ॥
ਲਖੁ ਲਖੁ ਗੇੜਾ ਆਖੀਅਹਿ
ਏਕੁ ਨਾਮੁ ਜਗਦੀਸ ॥
ਏਤੁ ਰਾਹਿ ਪਤਿ ਪਵੜੀਆ
ਚੜੀਐ ਹੋਇ ਇਕੀਸ ॥

*Ik doo jibhau lakh hohe
lakh hoveh
lakh vees.
Lakh lakh gera aakhieh
ek naam jagdees.
Et rah pat pavaria
chariai hoe ikees.*

ਸੁਣਿ ਗਲਾ ਆਕਾਸ ਕੀ
ਕੀਟਾ ਆਈ ਰੀਸ ॥
ਨਾਨਕ ਨਦਰੀ ਪਾਈਐ
ਕੂੜੀ ਕੂੜੈ ਠੀਸ ॥ ੩੨ ॥

*Sun galaa akaas ki
keeta aai rees.
Nanak nadri paaiai
kuri kurai thees : 32 :*

If one tongue multiplies into hundred
thousand and each one of hundred
thousand becomes two million.

And each such tongue repeats the Lord's
name a million times.

Because these are the steps of a ladder which
by ascending in this way, I can reach
my Lord and become one with Him.

• By hearing celestial music even the
worms (vile people) wish to emulate.

O Nanak! by His grace God is obtained
and all else is false, shear boasting by
others.

ਆਖਣਿ ਜੋਰੁ ਚੁਪੈ ਨਹ ਜੋਰੁ ॥	<i>Aakhan jor chupai nah jor.</i>
ਜੋਰੁ ਨ ਮੰਗਣਿ ਦੇਣਿ ਨ ਜੋਰੁ ॥	<i>Jor na mangan den na jor.</i>
ਜੋਰੁ ਨ ਜੀਵਣਿ ਮਰਣਿ ਨਹ ਜੋਰੁ ॥	<i>Jor na jivan maran nah jor.</i>
ਜੋਰੁ ਨ ਰਾਜਿ ਮਾਲਿ ਮਨਿ ਸੋਰੁ ॥	<i>Jor na raaj maal mann sor.</i>
ਜੋਰੁ ਨ ਸੁਰਤੀ ਗਿਆਨਿ ਵੀਚਾਰਿ ॥	<i>Jor na surti giaan veechaar.</i>
ਜੋਰੁ ਨ ਜੁਗਤੀ ਛੁਟੈ ਸੰਸਾਰੁ ॥	<i>Jor na jugti chhutai sansaar.</i>
ਜਿਸੁ ਹਥਿ ਜੋਰੁ ਕਰਿ ਵੇਖੈ ਸੋਇ ॥	<i>Jis hath jor kar vekhai soe.</i>
ਨਾਨਕ ਉਤਮੁ ਨੀਚੁ ਨ ਕੋਇ ॥ ੩੩ ॥	<i>Nanak uttam neech na koe :33:</i>

33

You have no power to speak and
no power to remain silent.

You have no power to beg and no power to
give.

You have no power to die and no power to
live.

You have no power to acquire empire and
wealth which causes commotion in mind.

You have no power to understand divine
knowledge and God's meditation.

You have no power to find the way
to gain freedom from the world.

He, who thinks has the power, can try and
see.

O Nanak! before Him none is good or bad.

ਰਾਤੀ ਰੁਤੀ ਥਿਤੀ ਵਾਰ ॥	<i>Raati rutti thiti vaar.</i>
ਪਵਣ ਪਾਣੀ ਅਗਨੀ ਪਾਤਾਲ ॥	<i>Pavan paani agni paataal.</i>
ਤਿਸੁ ਵਿਚਿ ਧਰਤੀ ਥਾਪਿ ਰਖੀ ਧਰਮਸਾਲ ॥	<i>Tis vich dharti thaap rakhi dharamsaal.</i>
ਤਿਸੁ ਵਿਚਿ ਜੀਅ ਜੁਗਤਿ ਕੇ ਰੰਗ ॥	<i>Tis vich jia jugat ke rang.</i>
ਤਿਨ ਕੇ ਨਾਮ ਅਨੇਕ ਅਨੰਤ ॥	<i>Tin ke naam anek anant.</i>
ਕਰਮੀ ਕਰਮੀ ਹੋਇ ਵੀਚਾਰੁ ॥	<i>Karmi karmi hoe veechaar.</i>
ਸਚਾ ਆਪਿ ਸਚਾ ਦਰਬਾਰੁ ॥	<i>Sacha aap sachaa darbaar.</i>
ਤਿਥੈ ਸੋਹਨਿ ਪੰਚ ਪਰਵਾਣੁ ॥	<i>Tithai sohan panch parvaan.</i>

.....Contd.

God created nights, seasons and days.

He also created the wind, water, fire and
netherlands.

In their midst He set the earth as a seat or
temple of law.

And on it He placed living beings, of
different types and colours.

These living beings have innumerable
and endless names.

They are judged according to their deeds
and actions.

The Lord Himself is true and true is His
court.

There in His court sit the accepted saints.

.....*Contd.*

34

.....*Contd.*

ਨਦਰੀ ਕਰਮਿ ਪਵੈ
ਨ੍ਹੀਸਾਣੁ ॥
ਕਚ ਪਕਾਈ ਓਥੈ
ਪਾਇ ॥
ਨਾਨਕ ਗਇਆ ਜਾਪੈ
ਜਾਇ ॥ ੩੪ ॥

*Nadri karam pavai
neesaan.
Kach pakaai othai paai
Nanak gaya jaapai
jaae. :34:*

.....*Contd.*

Who look graceful and they bear
the mark of the grace of the Lord.

There, the bad and the good shall be
known.

O Nanak ! on arrival at that place
this shall be seen.

ਧਰਮ ਖੰਡ ਕਾ ਏਹੋ	<i>Dharam khand ka eho</i>
ਪਰਮੁ ॥	<i>dharam.</i>
ਗਿਆਨ ਖੰਡ ਕਾ ਆਖਹੁ	<i>Gian khand ka akhoh</i>
ਕਰਮੁ ॥	<i>karam.</i>
ਕੇਤੇ ਪਵਣ ਪਾਣੀ	<i>Kete pavan paani</i>
ਵੈਸੰਤਰ ਕੇਤੇ ਕਾਨ	<i>vaisantar kete kaan</i>
ਮਹੇਸੁ ॥	<i>mahes.</i>
ਕੇਤੇ ਬਰਮੇ ਘਾੜਤਿ	<i>Kete barme ghaarat</i>
ਘੜੀਅਹਿ ਰੂਪ ਰੰਗ ਕੇ	<i>gharieh roop rang ke</i>
ਵੇਸੁ ॥	<i>ves.</i>
ਕੇਤੀਆ ਕਰਮ ਭੂਮੀ	<i>Ketia karam bhoomi</i>
ਮੇਰ ਕੇਤੇ ਕੇਤੇ ਧੂ	<i>mer kete kete dhu</i>
ਉਪਦੇਸੁ ॥	<i>updes.</i>
ਕੇਤੇ ਇੰਦ ਚੰਦ ਸੂਰ	<i>Kete ind chand soor</i>
ਕੇਤੇ ਕੇਤੇ ਮੰਡਲ ਦੇਸੁ ॥	<i>kete kete mandal des.</i>

.....Contd.

In the realm of justice, there is a set law.

In the realm of knowledge there is reason.

Innumerable are winds, waters, fires,
Krishnas and Shivas.

Good many are *Brahmas*, who are fashioning or creating forms, beauties, colours and attires.

Numberless are the earths and the mountains for learning and doing virtuous deeds and numberless are '*Dhruvas*' receiving instructions.

Numberless are *Indras*, the moons, the suns, the universes and the countries.

.....*Contd.*

.....*Contd.*

ਕੇਤੇ ਸਿਧ ਬੁਧ ਨਾਥ	<i>Kete sidh budh naath</i>
ਕੇਤੇ ਕੇਤੇ ਦੇਵੀ	<i>kete kete devi</i>
ਵੇਸ ॥	<i>ves.</i>
ਕੇਤੇ ਦੇਵ ਦਾਨਵ ਮੁਨਿ	<i>Kete dev daanav mun</i>
ਕੇਤੇ ਕੇਤੇ ਰਤਨ ਸਮੁੰਦ ॥	<i>kete kete ratan samund.</i>
ਕੇਤੀਆ ਖਾਣੀ ਕੇਤੀਆ ਬਾਣੀ	<i>Ketia khaani ketia baani</i>
ਕੇਤੇ ਪਾਤ ਨਰਿੰਦ ॥	<i>kete paat narind.</i>
ਕੇਤੀਆ ਸੁਰਤੀ ਸੇਵਕ ਕੇਤੇ	<i>Ketia surti sevak kete</i>
ਨਾਨਕ ਅੰਤੁ ਨ	<i>Nanak ant na</i>
ਅੰਤੁ ॥ ੩੫ ॥	<i>ant. : 35 :</i>

.....*Contd.*

Numberless are learned sages, Buddhas, great
yogis and numberless are the forms of
goddesses.

Innumerable are deities, demons,
silent sages, jewels and oceans.

Many are the forms of life, languages and
many are the dynasties of the kings.

Countless are the men of Divine knowledge
and countless are servants of God.
O Nanak! there is no limit to their
numbers.

ਗਿਆਨ ਖੰਡ ਮਹਿ ਗਿਆਨੁ	<i>Gian khand maih</i>
ਪਰਚੰਡੁ ॥	<i>gian parchand.</i>
ਤਿਥੈ ਨਾਦ ਬਿਨੋਦ ਕੋਡ	<i>Tithai naad binod kod</i>
ਅਨੰਦੁ ॥	<i>anand.</i>
ਸਰਮ ਖੰਡ ਕੀ ਬਾਣੀ	<i>Saram khand ki baani</i>
ਰੂਪੁ ॥	<i>roop.</i>
ਤਿਥੈ ਘਾੜਤਿ ਘੜੀਐ ਬਹੁਤੁ	<i>Tithai ghaarat ghariai</i>
ਅਨੂਪੁ ॥	<i>bahut anoop.</i>
ਤਾ ਕੀਆ ਗਲਾ ਕਥੀਆ	<i>Ta kia gala kathia</i>
ਨਾ ਜਾਹਿ ॥	<i>na jahe.</i>
ਜੇ ਕੋ ਕਹੈ ਪਿਛੈ	<i>Je ko kahai pichhai</i>
ਪਛੁਤਾਇ ॥	<i>pachhutae.</i>
ਤਿਥੈ ਘੜੀਐ ਸੁਰਤਿ	<i>Tithai ghariai surat</i>
ਮਤਿ ਮਨਿ ਬੁਧਿ ॥	<i>mat mann budh.</i>
ਤਿਥੈ ਘੜੀਐ ਸੁਰਾ	<i>Tithai ghariai sura</i>
ਸਿਧਾ ਕੀ ਸੁਧਿ ॥ ੩੬ ॥	<i>sidha ki sudh. : 36 :</i>

36

In the realm of knowledge, wisdom is
triumphant.

And there, celestial music resounds
yielding myriad joys.

Beauty is the language of the realm of
spiritual effort.

Where forms of incomparable loveliness
are fashioned.

The proceedings of that place cannot be
described.

Because if any one tries, he may later repent.

There, are fashioned consciousness,
intellect, mind and reason.

There, also are moulded anew the genius
of the pious persons and of the men
of minds.

ਕਰਮ ਖੰਡ ਕੀ ਬਾਣੀ	<i>Karam khand ki baani</i>
ਜੋਰੁ ॥	<i>jor.</i>
ਤਿਥੈ ਹੋਰੁ ਨ ਕੋਈ ਹੋਰੁ ॥	<i>Tithai hor na koi hor.</i>
ਤਿਥੈ ਜੋਧ ਮਹਾਬਲ	<i>Tithai jodh mahabal</i>
ਸੂਰ ॥	<i>soor.</i>
ਤਿਨ ਮਹਿ ਰਾਮੁ ਰਹਿਆ	<i>Tin maih Ram rahia</i>
ਭਰਪੂਰ ॥	<i>bharpoor.</i>
ਤਿਥੈ ਸੀਤੇ ਸੀਤਾ	<i>Tithai Sito Sita</i>
ਮਹਿਮਾ ਮਾਹਿ ॥	<i>mehima maahe.</i>
ਤਾ ਕੇ ਰੂਪ ਨ ਕਥਨੇ	<i>Ta ke roop na kathane</i>
ਜਾਹਿ ॥	<i>jaahe.</i>
ਨਾ ਓਹਿ ਮਰਹਿ ਨ ਠਾਗੇ	<i>Na oh mareh na thaage</i>
ਜਾਹਿ ॥	<i>jaahe.</i>
ਜਿਨ ਕੈ ਰਾਮੁ ਵਸੈ	<i>Jin kai Ram vasai</i>
ਮਨ ਮਾਹਿ ॥	<i>mann maahe.</i>

.....Contd.

In the realm of action, force is supreme.

There, nothing else prevails.

There, dwell very powerful warriors
who are very brave and strong.

And within their hearts the spirit of the
Lord remains fully filled.

They, who are fully sewn in the God's
admiration abide there.

And their beauty cannot be narrated

They do not die and neither they can be
beguiled.

Because in their heart God abides.

.....*Contd.*

.....*Contd.*

ਤਿਥੈ ਭਗਤ ਵਸਹਿ ਕੇ ਲੋਅ	<i>Tithai bhagat vaseh ke loa.</i>
ਕਰਹਿ ਅਨੰਦੁ ਸਚਾ	<i>Kareh anand sacha</i>
ਮਨਿ ਸੋਇ ॥	<i>mann soe.</i>
ਸਚ ਖੰਡਿ ਵਸੈ	<i>Sach khand vasai</i>
ਨਿਰੰਕਾਰੁ ॥	<i>Nirrankaar.</i>
ਕਰਿ ਕਰਿ ਵੇਖੈ ਨਦਰਿ	<i>Kar kar vekhai nadar</i>
ਨਿਹਾਲ ॥	<i>nihaal.</i>
ਤਿਥੈ ਖੰਡ ਮੰਡਲ	<i>Tithai khand mandal</i>
ਵਰਭੰਡ ॥	<i>varbhand.</i>
ਜੇ ਕੋ ਕਥੈ ਤ ਅੰਤ ਨ	<i>Je ko kathai ta ant na</i>
ਅੰਤ ॥	<i>ant.</i>
ਤਿਥੈ ਲੋਅ ਲੋਅ ਆਕਾਰ ॥	<i>Tithai loa loa aakaar.</i>

.....*Contd.*

.....*Contd.*

The saints of various worlds dwell there.

They rejoice there as the true Lord
dwells in their hearts.

In the realm of truth, the formless Lord
abides.

Who after having created, watches His
creations with His blessed vision.

In that realm, there are continents, worlds,
solar systems.

And if someone tries to describe them,
there is no limit to that.

There are countless universes and creations.

.....*Contd.*

.....*Contd.*

ਜਿਵ ਜਿਵ ਹੁਕਮੁ ਤਿਵੈ	<i>Jiv jiv hukam tivai</i>
ਤਿਵ ਕਾਰ ॥	<i>tiv kaar.</i>
ਵੇਖੈ ਵਿਗਸੈ ਕਰਿ	<i>Vekhai vigsai kar</i>
ਵੀਚਾਰੁ ॥	<i>veechaar.</i>
ਨਾਨਕ ਕਥਨਾ	<i>Nanak kathana</i>
ਕਰੜਾ ਸਾਰੁ ॥ ੩੭ ॥	<i>karara saar : 37 :</i>

.....*Contd.*

.....*Contd.*

And as ordained by Him, so are their
functions.

The God beholds His creations and
feels happy by contemplations over it.

O Nanak! to describe the realm of truth,
it is too hard like iron.

ਜਤੁ ਪਾਹਾਰਾ ਧੀਰਜੁ	<i>Jat pahaara dheeraj</i>
ਸੁਨਿਆਰੁ ॥	<i>suniaar.</i>
ਅਹਰਣਿ ਮਤਿ ਵੇਦੁ	<i>Aharan mat ved</i>
ਹਥੀਆਰੁ ॥	<i>hathiaar.</i>
ਭਉ ਖਲਾ ਅਗਨਿ ਤਪ	<i>Bhau khalaa agan tap</i>
ਤਾਉ ॥	<i>tao.</i>
ਭਾਂਡਾ ਭਾਉ ਅੰਮ੍ਰਿਤ ਤਿਤੁ	<i>Bhanda bhao amrit tit</i>
ਢਾਲਿ ॥	<i>dhaal.</i>
ਘੜੀਐ ਸਬਦੁ ਸਚੀ	<i>Ghariai sabad sachii</i>
ਟਕਸਾਲ ॥	<i>taksaal.</i>
ਜਿਨ ਕਉ ਨਦਰਿ ਕਰਮੁ	<i>Jin kau nadar karam</i>
ਤਿਨ ਕਾਰ ॥	<i>tin kaar.</i>
ਨਾਨਕ ਨਦਰੀ ਨਦਰਿ	<i>Nanak nadri nadar</i>
ਨਿਹਾਲ ॥ ੩੮ ॥	<i>nihaal. : 38 :</i>

Make continence your furnace, patience
your goldsmith.
And make understanding your anvil,
divine knowledge your tools.
God's fear your bellows, penance your fire.

And Lord's love your pot wherein filter
the nectar of God's name.
Thus in the true mint, divine word is
fashioned.
This is the daily routine of those on whom
God casts His gracious glance.
O Nanak! the merciful Master with
His blessing gives them everlasting
joy.

ਸਲੋਕ ॥

SALOK

ਪਵਣੁ ਗੁਰੂ ਪਾਣੀ ਪਿਤਾ	<i>Pavan Guru paani pita</i>
ਮਾਤਾ ਧਰਤਿ ਮਹਤੁ ॥	<i>maata dharat mahat.</i>
ਦਿਵਸੁ ਰਾਤਿ ਦੁਇ ਦਾਈ	<i>Divas raat due daai</i>
ਦਾਇਆ ਖੇਲੈ ਸਗਲ	<i>daya khelai sagal</i>
ਜਗਤੁ ॥	<i>jagat.</i>
ਚੰਗਿਆਈਆ ਬੁਰਿਆਈਆ	<i>Changiaaia buriaaia</i>
ਵਾਚੈ ਧਰਮੁ	<i>vaachai dharam</i>
ਹਦੂਰਿ ॥	<i>hadoor.</i>
ਕਰਮੀ ਆਪੇ ਆਪਣੀ ਕੇ	<i>Karmi aapo aapni ke</i>
ਨੇੜੈ ਕੇ ਦੂਰਿ ॥	<i>nerai ke door.</i>
ਜਿਨੀ ਨਾਮੁ ਧਿਆਇਆ ਗਏ	<i>Jini Naam dhiaaia gae</i>
ਮਸਕਤਿ ਘਾਲਿ ॥	<i>masakat ghaal.</i>
ਨਾਨਕ ਤੇ ਮੁਖ ਉਜਲੇ	<i>Nanak te mukh ujle</i>
ਕੇਤੀ ਛੁਟੀ ਨਾਲਿ ॥	<i>keti chhuti naal.</i>

SALOK

(Last Sermon)

Air is the Guru, water the father,
earth the great mother.

Day is the male nurse, night the female
nurse in whose lap the entire world
plays.

The merits and demerits shall be read
in the presence of righteous judge.

According to their respective deeds, some
shall be near and some distant from the
Lord.

Those who have meditated His name and
have departed the world after going
through the toil of Lord's meditation.

O Nanak! their face will show joyful
radiance and many will be
emancipated along with them.